Ewing Galloway

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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Hugh S. Magill, *General Secretary*

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AT THE BETTER BOOKSHOPS

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EDITORIAL

Whither Bound?

THE *Journal* this month gives a place of honor to special articles on this matter of *objectives.* It puts to the whole religious education movement the question, "Whither bound?" or "What seek ye?" Timely articles on objectives themselves, how to use them in building one's program, warnings in their use, and suggestions for applying them in work with children are given. Every reader will need these articles in thinking through what it is that he really seeks to do. These articles on objectives are a part of the plan of the Board of Editors to interpret in the *Journal* during the coming year some of the significant new developments in Christian education, particularly as being developed through *The Curriculum Guide.* The theme next month will be, "How Persons Grow."

The cover picture for this month is one in a series dealing with modern social problems.

It Stands the Test

THE first objective of Christian religious education, as adopted by the International Council, is the development of a consciousness of God as a reality in human experience and a sense of personal relationship to him. The second objective is the development of such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct. Then follow, in these objectives: development of Christlike character; participation in the building of a Christian social order; active participation in the Christian church; assimilation of the best religious experiences of the race as recorded in the Bible; and development of a Christian philosophy of life.

It is fair to ask whether or not the Christian philosophy of life, based on the teachings of Jesus and accepted and consistently followed by his disciples, actually stands the acid tests of the trials and experiences of life. This question is particularly apt at this time when persons of all classes, rich and poor, high and low, throughout the world, have undergone the severest tests of life experiences incident to the world-wide economic depression. In other words, does the Christian philosophy of life work? Does it stand the test?

We are too close to our present experiences to use illustrations, for, to do so, we would have to make reference to persons now living whom we know accept and scrupulously follow the Christian philosophy of life, and who have experienced the severest trials and tests of this way of life. Any one who has observed and noted carefully the experiences and reactions of those who are genuinely Christian in their philosophy of life must have observed that these principles do stand the test. Such persons are not the ones who have committed suicide or who have completely broken down and given up. They are those whose faith is fixed on God, and who know that if they consistently seek to follow his will they will enjoy the richest spiritual blessings revealed only to those who commune with him. Those whose reliance is entirely on themselves and material things fail even when they seem to succeed, while those who accept and follow the teachings of the Master win triumphantly even when, judged by a materialistic philosophy, they seem to have failed.

One who follows the Christian philosophy of life has been beautifully, though only partially, described as:

> One who never turned his back
> But marched breast forward,
> Never doubted clouds would break,
> Never dreamed though right were worsted
> Wrong would triumph.
> Who held we sink to rise,
> Are baffled to fight better,
> Sleep to wake.

The Most Vital Element

THE Christian leaders who cooperate through the International Council very properly feel that Christian education is of such vital importance that it should be conducted in accordance with sound educational principles and procedures. These leaders feel that the curriculum should be very carefully developed and that teachers in this field should be as well prepared and trained for their work as are teachers in the field of general education. A great majority of the pupils who attend our church schools attend the public schools, and we must expect that their estimate of the importance of Christian education will be determined to a large extent by the quality of the program and the character and qualification of the teachers in our church schools.

Recognized leaders in public education have viewed with satisfaction the growing tendency on the part of leaders in religious education to develop sound educational methods and technique for Christian education as carried on in the church schools. However, these same leaders have called our attention to the fact that something more, and perhaps higher, is expected of the church school. It is this "something" which distinguishes Christian education from public education. From the Sixth Yearbook of the Department of Superintendence of the National Education Association, we quote the following significant statement:

> Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears, he hears the voice of God. No question of theology or of ecclesiastical policy is involved here. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole will make it possible to interpret the meanings of day by day experience. When this orientation takes

place, life assumes poise, dignity, grandeur. Otherwise its striving, its struggles, its achievements seem trivial and insignificant. No greater task rests upon the school than to help its pupils to find their God. How this is to be done is the greatest of problems. Of one thing only are we sure: We cannot solve this problem by ignoring it. There is no single way to apprehend Infinity. Each in his own way may draw near.

The public school looks to the church school to help solve this problem. That is, "to help its pupils to find their God." It is this which gives particular emphasis to the importance of religious education. Education in its broad sense is defined in Book I of the *Curriculum Guide*, as adopted by the Educational Commission of the International Council, as, "The process whereby individuals develop in personality through their interaction and relationship with their environment—material, human, and divine—and whereby society renews its life and brings about its enrichment and progress." Then follows the statement of what makes education religious: "Education becomes religious when it recognizes the controlling place of the divine in the environment of the individual and society through which renewal and enrichment come." And finally the statement of what makes religion distinctly Christian: "Education becomes specifically Christian when it realizes the interaction with a divine power as fellowship with God, who is revealed through our Lord and Savior Jesus Christ, and who, through the Holy Spirit, releases his creative and redemptive energies into human life and society for the building of his kingdom."

It is conceded that Christian religious education should be as perfect in its method and technique as general education. Nevertheless, its distinctive characteristic is its recognition of the Infinite God as revealed through Jesus Christ, pervading the entire universe, and exerting a vital influence in determining the motives and actions of those who have found him. This is the most vital element in Christian education. In our efforts to bring our work into harmony with sound educational principles we must take care not to secularize Christian education.

A Great Undertaking

UNDOUBTEDLY the most important and far reaching enterprise yet undertaken by the educational forces of Protestantism, cooperating through the International Council of Religious Education, is the creation of the *International Curriculum Guide*, which undertakes to set forth in organized form the basic principles, objectives, and procedures that are considered essential in the development of a comprehensive program of Christian religious education. Its purpose is to furnish a guide for the production and development of curriculum materials and programs in the field of Christian education. It deals with all the different phases of curriculum materials, using that term in the broad sense, including children's work, young people's work, adult work, leadership training, church school administration, field administration, vacation and weekday church schools, and any other phase of work included in the educational program of the church.

Although this undertaking has for several years engaged the thought and attention of hundreds of trained, experienced workers in the field of Christian education, representing all the leading Protestant denominations, the work is only well begun. It will take years to develop a complete outline of a comprehensive program of Christian education, including content, methods, and activities. The *Guide* will always be subject to revision in the light of new knowledge and experience, and so it can never be said to be completed. However, there is intense interest in what has already been accomplished and a spirit of eager anticipation with respect to its further development.

As at present planned, the *Curriculum Guide* will ultimately consist of seven basic books or bulletins, each dealing with a particular phase of the complete program. Of these, Book I, *Principles and Objectives of Christian Education*, with a prospectus of the total program, has been printed. Book II, outlining a comprehensive program for Christian education of children, and Book III, outlining a comprehensive program for Christian education of youth, are each in tentative mimeographed form. The remaining books of the series have not yet been issued in any form, but are briefly outlined in Book I.

Perhaps the chief significance of this great undertaking is the fact that it has enlisted the thought and endeavors of the leaders in Christian education of all the different denominations, and also of the professors of religious education of colleges and universities. It is truly a great cooperative undertaking, having for its purpose nothing less than a carefully developed and comprehensive program of Christian education. For many years the recognized leaders in public education, representing the school systems in the different states which are legally entirely independent of one another, have cooperated in the development of a comprehensive program of general education for the childhood and youth of America. As a result of their efforts the curricula of the forty-eight states and the District of Columbia, although legally separate and independent, are actually so essentially similar that pupils can pass readily from the schools of one state to those of another without serious inconvenience. The *International Curriculum Guide* is a somewhat similar attempt on the part of the recognized leaders of Christian religious education of America to work out a comprehensive program in this field.

The *Curriculum Guide* will be of particular interest and help to denominational publishers, editors, lesson and story writers, field secretaries, the general secretary and staff of councils of religious education, and for study and review by individuals and classes interested in the development of a complete and adequate curriculum of Christian education. Since it represents the best present-day thought of the recognized educational leaders of the Protestant churches in the United States and Canada, it should exert a wide influence in developing and strengthening the educational work of the church.

What's Coming in the Journal

THE following extracts from the plans for future issues tell their own story:

November—"How Persons Grow," with articles by David Seabury, H. A. Overstreet, W. C. Bower, and others.

December—"An Experience Curriculum," with articles by George A. Coe, W. C. Barclay, Hughes Mearns, and others.

In these and other numbers with such special features, the regular features of the *Journal* will, of course, be fully maintained and strengthened at every possible point.

Jesus, Leader of Men

II—His Religious Nature

By WALTER E. BUNDY

WHEN the religious educator attempts to determine the forces and factors that contributed to the making of the religious personality of Jesus he is met with the same mystifying silence that confronts the historical student—namely, the Gospels simply give us no adequate account of his growth and development. All of the Gospels concentrate on the period of Jesus' public activity. Mark, the earliest attempt at a connected story known to us, confines itself to the public period. The later Gospels of Matthew and Luke begin with stories of Jesus' birth, and Luke gives one story from Jesus' boyhood (2, 41-52). Nevertheless, the first thirty years of Jesus' life in Matthew and Luke are practically as enigmatic and impenetrable as they are in Mark's silence.

Ivanowski *© Curtis Publishing Co.*

THE CHRIST CHILD

Modern biographers of Jesus have undertaken to supplement the meager Gospel accounts on the basis of certain inferences and generalities. They direct our attention to passages like Luke 2, 40 and 2, 52. Such passages, however, convey no actual information and are simply commonplace statements of what we are sure cannot have been otherwise: the natural and normal character of Jesus' growth and development. These modern biographers elaborate on the incident of the boy Jesus in the temple, but this story simply gives us a dramatic instance of the operation of a general law in the production of great men—namely, that Jesus at an early age must have manifested the interests and inclinations, the predispositions and preoccupations, which later, in mature life, consumed him entirely. Others speculate on all those possible stimulations in the Nazareth environment that might have awakened the latent forces within him, yet the fact remains that the people of Nazareth were amazed that words of wisdom should come from his lips.

Other modern writers generalize on Jewish family life, and the home life of Jesus in particular. Jesus' home life may have been ideal, for he thought and taught of God as Heavenly Father. Matthew's picture of Joseph (chapters 1-2) is friendly enough; he appears as a pious patriarchal person to whom God reveals himself in dreams. In Matthew's birth stories Mary is portrayed as a loyal daughter of Israel who devotedly submits herself to the divine will; in Luke (chapters 1-2) she is the fond mother who cherishes all those strange suggestions and premonitions about the future destiny of her son. Yet the fact remains that in the earliest Gospels none of Jesus' immediate family is found in his intimate following during his lifetime, and in the earliest of them Jesus speaks of the prophet who "is not without honor, save in his own country, and among his own kin, and in his own house." (Mk. 6, 4.)

Still others conjecture this and that on the basis of our general store of information about Jewish religious training and education—all or none of which may have been true of Jesus in particular. Jesus nowhere refers to a strict religious discipline from youth up, of which Paul is proud to boast; nor does Jesus exhibit the traits of formal religious instruction. His religious training may have been the best that a plain laboring family of Nazareth could provide, but his personal religious life, as we see it in mature form, is much more than the conscientious efforts of the most pious Galilean family could accomplish.

Such conclusions may seem highly negative. Actually, they are not. They are simply an honest statement of the paucity of our information on the developing life of Jesus. The usual items of vital interest to the student of character formation are, in the case of Jesus, largely unknown quantities. The sources of Jesus' religious genius, the forces that contributed to its development, do not lie on the surface, and even the most diligent research cannot unearth all the spiritual springs that had their issue in his mature religious experience.

Even if we did possess a complete set of source materials on the pre-public period, the real secret of Jesus' personality, as is usually the case with the deeply religious, would elude an adequate and exhaustive analysis. The more one studies the life of the mature Jesus, the more one is inclined to turn away from formal and conventional religious discipline to those less tangible matters, those native endowments and natural gifts that help men, under both favorable and adverse conditions, to make themselves and to realize their divinely appointed destiny.

One thing about the hidden years in Nazareth is absolutely certain: they witnessed the appearance and phenomenal development of a remarkably sensitive, rich, and resourceful religious nature. All that we know of Jesus as a mature man makes this assumption necessary, independent of the question whether it was observed by others and consciously nurtured by them.

Jesus is a man of mature mind, of full and finished faith, when he appears before us in the Gospel story. We

[1]Published by courtesy of the Edward Cross Co., Inc.

(Continued on page 32)

Methods of Great Religious Teachers

Martin Luther

By Roland H. Bainton*

MARTIN LUTHER, big, burly, and voluble, devoted all of his titanic energies to the propagation of the Reform. One volume would scarcely describe the methods he employed, preaching and private correspondence, the writing of tracts and treatises, broadsides, satires, meditations and expositions, raw buffoonery and whimsical fancies. All this I must pass over to speak only of three methods which have about them the peculiar flavor of the man.

The first is table conversation. One would have thought that after a day of berating the papists, haranguing the populace, wrestling with the translation of Job, and arguing with colleagues, Luther would have been prepared to eat his meals in privacy and silence. Not so! He was always full of good talk. The family finances required the taking in of student boarders. These lads assiduously assembled all the gems which fell from the doctor's mouth, to the distress of his wife who thought they ought to have been charged for it.

Luther's conversation very naturally covered a wide range, his own history, politics, marriage, theology, monks and friends, astrology, and the end of the world. Here are a few sayings illustrative of his tendency to find religious analogies in all the objects about him. When Luther's son brought him a caterpillar he remarked, "What beautiful colors this most noxious worm has! Thus also the pope is more beautifully arrayed than the emperor, but more harmful than the devil." (*Conversations with Luther* translated and edited by Preserved Smith and Herbert P. Gallinger, Boston 1915, p. 149). Of his dog Tölpel (Clown) Luther said, "Look at the dog! He hasn't a blemish on his whole body; he has fine bright eyes, strong legs, beautiful white teeth, a good

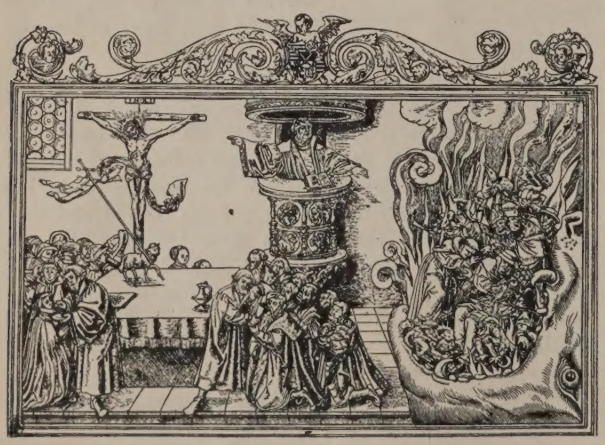

Illustration 1

stomach, etc. These are the highest bodily gifts, and God bestows them on such an unreasoning animal." (ib. 170). To the birds who were frightened from building their nests in his garden Luther said, "Dear little birds,

Illustration 2

don't fly away, I wish you well from my heart, if only you could trust me! Thus do we distrust God, who wishes us heartily well. He who has given his Son for us will not slay us." (ib. 172). Bees and fleas suggested analogies. "A bee is a small animal which makes sweet honey, but which nevertheless can sting. So a preacher has the sweetest consolations, yet when aroused to anger he can say biting and stinging things." (ib. 196). "Dominicans are fleas, which the devil has put in our Lord God's shirt." (ib. 151).

Some of Luther's soundest comments were dropped in this casual fashion, as when he said, "It is my opinion that on the last day the honest schoolmaster will be more honored than all the popes." (ib. 97). Again, "The world does not know the hidden treasures of God. It cannot be persuaded that the maid working obediently and the servant faithfully performing his duty, or the woman rearing her children, are as good as the praying monk who strikes his breast and wrestles with the spirit." (ib. 154).

One of the very important means which Luther used for the propagation of the Reform was the translation of the Bible into the German tongue. Luther's Bible was a manifesto of Protestantism, not altogether because it revealed the discrepancy between the Papacy and the Gospel to a people unacquainted with the Word of God. There were many pre-Lutheran German translations. But Luther gave a Protestant turn to some of the phrases. In Romans 3, 28 which in the Revised Version reads, "The just shall live by faith," he added "by faith alone." When taken to task for the interpolation he justified himself on the ground that the word "alone" is necessary to make clear the meaning of the Greek. Unquestionably he believed himself to be rendering the sense of the original. Little wonder, however, that the Catholics looked upon such versions as partisan productions while the Reformers saw in them a confirmation of their position. The illustrations were more polemical than the text. The Babylonian harlot appeared crowned with the paper tiara,

*Professor, Divinity School, Yale University, New Haven, Connecticut.

and the ancient church was depicted driving men to hell while the new Gospel led them to heaven.

Nevertheless if everything in the least savoring of the partisan were eliminated, Luther's Bible would remain a great contribution to Christianity at large. He worked directly from the originals and endeavored to render them into idiomatic German. Moses should be made to talk so that no one would know he was a Jew. Luther ransacked the German language for appropriate terms, set down half a dozen synonyms before choosing, wrote in black, revised in red and made such a jumble of the page that the printer deserves as much credit for his patience as the author. Hear Luther describing his method. "Again, when the angel greets Mary, he says, 'Hail Mary, full of grace, the Lord be with thee!' Up to now that has been put into bad German, because the translation has followed the Latin literally. Tell me whether that is good German! When does a German say, 'You are full of grace?' What German understands what it is to be 'full of grace'? He must think of a keg full of beer or a purse full of money. Therefore, I have translated it 'Thou gracious one,' so that German can think his way to what the angel meant by his greeting." (*Works of Martin Luther*, A. J. Holman Co., Philadelphia, Vol. V, 1931, pp. 16-17.)

The translation was great not merely because Luther mastered the languages, but even more because he entered into the experiences. The Bible was for him a contemporary book. He did not so much put himself back into the past as draw the past into the present and Palestine to Wittenberg. Instead of writing like an oriental "Lift up your heads O ye gates" he talked as if he were before a German town, "Make wide the gates and high the doors." Only one who cried out from the depths could venture to paraphrase as he did for Psalm 73, 25-26. Our Revised Version reads, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Luther wrote, "What do I care for heaven if thou art not there. On earth I care for nothing if only I have thee. I would not be in heaven if thou wert not there, and with thee would I gladly be in hell. If only I have thee I care neither for heaven nor hell, that is neither for good nor for ill. My heart faints and is consumed. Body and soul languish within me. When all goes wrong I cleave to thee. Thou art my comfort."

Another method used by Luther, and indeed by all the reformers after him, was the cartoon. This was not entirely new. In the Middle Ages the Dominicans painted the Franciscans in hell, and they returned the compliment. The works of Savonarola were adorned with woodcuts. But printing had developed to such a degree by the time of the Reformation that the cartoon had become a veritable weapon. The themes are seldom subtle, and often crude and vulgar. The commonest was to show an opponent going down hell's mouth, portrayed, as in the Mysteries, in the form of a great beast with gaping jaws. Take, for example, Illustration 1, in which Luther is preaching in the center. On his left the pope, monks, and cardinals are sinking down the flaming jaws to the glee of a horde of grotesque little monsters. On Luther's right is the crucifix, while below the Lord's Supper is administered "in both kinds," that is both the bread and the wine are given to the laity, instead of the bread only according to the Catholic custom. Another common device is the portrayal of opponents with animal heads. Murner is a cat, Emser a goat, Pope Leo a lion, and Eck a pig. Luther in return becomes a seven headed monster. The reversible head is popular. Look at the picture one way and you see a cardinal. Turn it upside down and you have the cap and bells. (Illustration 3.)

ILLUSTRATION 3

ILLUSTRATION 4

Another favorite theme is that of a pair of scales. In one balance we see the papal tiara, Peter's key, the canon law, some monks, and perhaps the pope. In the opposite scale there is nothing but the Word of God. The balance with the papal paraphernalia starts to rise. Then the devil himself adds his weight, but is carried into the air.

Luther on the other hand is idealised. Sometimes he is portrayed with the Holy Spirit as a dove above his head. In Illustration 2, he is pictured receiving illumination from the Trinity. God the Father is an old man wearing a crown, but not the papal tiara as in the pictures of the Middle Ages. The Son wears the crown of thorns and carries a scourge. The Holy Spirit is a dove with a halo.

One of the most dignified and pointed of the Reformation cartoons was a series by Lucas Cranach illustrating a work of Luther on "The Contrast between Christ and Anti-Christ," who is the pope. Christ refuses a crown. The pope demands it at the point of the cannon. Christ is crowned with thorns, the pope wears a tiara. Christ washes the disciples' feet. The kings of the earth kiss those of the pope. Christ gets money from the fish's mouth, the pope by indulgences. Christ heals the sick, while the pope watches a tournament. Christ walks on foot, the pope is carried in state by the cardinals. Christ makes his triumphal entry on an ass. The pope rides a fine horse. Christ drives out the money changers, while the pope counts his coins in church. This cartoon is reproduced as Illustration 4. In the end Christ goes to heaven and the pope to hell. The difficulty, of course, is that these contrasts would embarras any church.

The Objectives of Christian Education

By HAROLD I. DONNELLY*

"I DON'T know where I'm going, but I'm on my way!" These rollicking words of a carefree ballad, popular several years ago, might well be the theme song of some present-day workers in the field of Christian education. "Why bother about where we are going? It is best to take things as they come. The future will care for itself," they declare optimistically.

Strangely enough, this group of apparently purposeless leaders includes two extremes. A few are there because of a misinterpreted educational theory which makes them avoid any statement of objectives as limiting the free development of their pupils and thus "violating the pupils' personality."

The great majority of the group, however, have no educational theory whatsoever. They belong because it is easy to belong. Some are teachers and for them the task of teaching is opening each week a can of materials, received in quarterly lots, and serving them in more or less appetizing fashion—usually cold! Others are administrators who spend their efforts in keeping the wheels of organizations in motion with no thought of looking up from the machinery for a view of some worth-while destination.

But every leader in Christian education must have some objective. Even the comparatively small group just described actually works with definite objectives in mind. "To keep my organization going," "to teach the next lesson in the quarterly," "to make possible the free development of personality," are all objectives. I may conscientiously determine not to have any objectives at all, believing then I am setting up the objective of "not having any objectives!"

When we become resigned to the necessity of having objectives we can begin to recognize their importance for our work. Even though we have never thought of the value of objectives, a few moments spent in reviewing our own work will show us that everything we do is determined, either consciously or unconsciously, by the end we hope to accomplish. After all, this is the real value of objectives. Objectives that are merely written down, no matter how complete and definite they may be, are not real objectives. They only become real as they influence our work.

Religious Education Seeks to:

I. Foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

II. Develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

III. Foster in growing persons a progressive and continuous development of Christlike character.

IV. Develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

V. Develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.

VI. Lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

VII. Effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.

—From *The International Curriculum Guide.*

Then they become of basic importance. As soon as we know with some degree of definiteness what we are trying to do, we can select our material and shape our methods to accomplish it. And we can measure the effectiveness of our work by our success or failure in that accomplishment. This objective that I am trying to accomplish is evidently of utmost importance. Everything I do depends upon it.

The importance of objectives goes a long way toward explaining "all this fuss about them." Days of time in study and seemingly endless hours in discussion have gone into the effort to clarify the objectives in Christian education. Denominational leaders have worked in their own committees and then have come together with interdenominational leaders in the International Council of Religious Education to pool their efforts and their problems. This was a major problem demanding the best thought of all leaders in the field.

Naturally we began with the question, What is the objective of Christian education? But even a superficial consideration of this led to the query, What objective are you talking about? The objective of the entire church school or of some one of its departments; of the teacher or of the pupils; of the Sunday school class as a whole or of some single member of the class? The problem grew complicated. There was evidently not one objective, but a series of objectives. How, then, should we go about the setting up of these objectives?

Fortunately the problem is not made up entirely of unknown quantities. As we disentangle these objectives from one another, two major types appear. One we call the general objectives which are the great goals of Christian education. The other we describe as the specific objectives which are interpretations of these general objectives, in terms of differing groups and individuals.

Evidently the best place to take hold of the problem is at the general objective end. If we can formulate a satisfactory general objective we shall have taken an important step toward its solution. How shall we do that?

Here we find some real light. The general objectives of Christian education will of necessity agree with the general objectives of Christianity itself. These, at least, are "given" in historic Christianity. And when inter-

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Objectives and Program Building

By PAUL H. VIETH*

I

AN objective is an end in view toward the achievement of which activity is directed. A program is the means employed for the achievement of an objective—an orderly series of activities engaged in so that the desired end may result.

How do objectives enter into program making? Objectives are the reason for the very existence of programs. If there is no end in view there is no need for activities, nor can activities be followed out in orderly sequence. Contrast, for example, the man who is shiftless with the one who is always achieving. The first has no definite aim in view and simply "putters," while the second has clearly defined his goal and uses his own abilities and the resources at hand toward its accomplishment. When a person goes into the city without a definite aim, simply window-shopping, he is buffeted about by the crowds and gets nowhere in particular. When he has a definite program of shopping to be done he goes straight through the crowds, watches his street lights in order to cross in the most economical way, and has something to show for his time. Objectives are essential to effective program making.

II

It is customary to think of objectives in Christian education as being of two kinds—general and specific. General objectives are the large purposes which define the very nature of Christian education. They distinguish it from general education and from other forms of religious education. The objectives adopted by the International Council and discussed elsewhere in this issue are of this nature. Specific objectives are outcomes desired in individual situations. The establishment of a Christian social order may be a general objective. Casting a vote for the candidate who stands for social righteousness is an outcome to a specific situation which may be set down as a specific objective.

III

Those who prepare programs and curriculum materials for the churches of America are guided in their work by the objectives which they hold to be most important. Already the objectives adopted by the International Council but a few years ago are becoming effective in program material which on the one hand is more diversified and on the other hand, more distinctly religious in outlook than much of what preceded the present period. And only a beginning has been made. By holding in mind some definite objectives, these program makers are enabled to choose advisedly and with care the activities, materials, and methods which they suggest to the local church workers. Moreover, by having a series of objectives they are able to give proper balance and sequence to the materials prepared and avoid over-emphasizing some areas of life and overlooking others.

Program makers working on a national basis can do little with specific objectives, because these will vary with geographic location, and with leaders and groups. They may, however, suggest the types of life situations which are rich in possibility for the achievement of given objectives, and how the desired outcomes may best be achieved.

IV

Let us inquire next how objectives in religious education affect program making in the local church. We are only beginning to realize that the local church is really the primary program making body. We have thought of it too long as being but a consumer of what national denominational committees produced.

If a church group of religious education workers were to forget all that had been done in previous years and were to be forced to start all over again, they would need first of all to set objectives for their work. Only in the light of objectives to be achieved could a program be developed and materials selected.

It is very unfortunate that local church workers have not more frequently done this very thing—forgotten for the time all that has gone before and faced anew the whole question of "What are we trying to do?" Such consideration would be a tonic to the work of every teacher and officer. The results of such group thinking would be expressed in terms of *What the church school of ———— church is seeking to achieve in the lives of its pupils.*

Having arrived at such a statement of objectives, the next step would be to ask "How may these objectives be achieved?" This would give a new basis for the study of individual pupils with a view to determining their present character achievement, their interests, their activities, and their needs. It would give new meaning to an inquiry as to the various types of method which may be employed to get the desired outcome, and an evaluation of methods for certain purposes. It would give new significance to the selection of proper materials for the guidance of pupils in Christian living. It would make every worker alert to detect evidences of Christian growth in his pupils so that programs which yield success may be continued, and those which fail be discontinued or reshaped.

V

The teacher, the person who actually faces groups of pupils in order to guide them in Christian living, is one who has a distinct need for objectives. He may accept the objectives worked out for his church by the total group of church school workers. He needs, however, to reinterpret these objectives in terms of the pupils whom he is to teach. Thus there enter into the consideration the age of the pupils, the homes from which they come, and the particular life situations with which they are familiar.

We are inclined to feel that the principal cause of ineffectiveness in church school teaching is due to a lack of clearness with respect to objectives to be achieved. If the teacher could once clearly visualize the results for which he is striving he would have little difficulty in using

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Defining Objectives

In Christian Education of Children

By Ethel L. Smither*

AS I study the title of this article there comes to my mind a picture of a discussion group of children's workers. We were talking about objectives, I think some of the leaders called them "aims," and some "outcomes" and some "desired results," in the religious education of children. One worker said, "Why do we have to bother about aims? What I want is a good method of teaching." A second said, "Objectives are very simple for me. I try to give the children the Christian religion as it was taught to me." Unfortunately when she was asked to define what this meant exactly, she became vague and only seemed to wish to hand down to the children the Bible stories which had been told to her. A third said, "I object to setting up objectives in religious education. Who are we to say what children shall learn? Let us free the children so that they may become creative in religion. Who knows but that some day they will glimpse better ideas of the work of the kingdom, more exalted visions of God than we have ever glimpsed." When it was suggested that she had already defined two objectives in the religious education of children she seemed rather puzzled.

Out of our discussion that day grew certain judgments with reference to why we should define objectives in religious education and from what groups some of the objectives should develop.

First, the children themselves should have certain definite aims in view if the program of Christian education is to bring about its best results. A child, even a little child, can begin to see principles back of activities and subject matter. In proportion as children increasingly see meaning and purpose in their activities in terms of a better knowledge of and fellowship with God and of contributing to the kingdom of God, to that degree will the program of Christian education for these children become meaningful and valuable.

Children may be helped to see why the religious heritage of the race has value for us today, and undoubtedly it does have value. We wish our children to become creative, to see visions and dream dreams, and come to a revelation of God that we have never had. But if we study the great seers and prophets of the ages we find that they were men and women who were practiced to the nth degree in the spiritual heritage of the race and that the extra step that they took came not as a result of a lack of knowledge but as a final summation of training. So children need to be helped to see meaning in the racial heritage which will lead on to creative religious living. In order that children may find a stimulus to such creative religious life and tie it up with the background of the past, general attitudes of tolerance and openmindedness and questing rather than mere acceptance should be among the objectives which they consciously and gradually come to accept for themselves.

Goodwill—an Objective for Children

Photo, Underwood & Underwood

The second judgment to which our group finally came was this: The children's leaders in the local church should also define objectives. These objectives act as yard sticks for these leaders and help them to realize their own needs in a clear and intelligent understanding of children, of the methods by which their needs must be met and of the fundamental principles of the Christian program and of Christian concepts of God. In other words when teachers begin to define objectives they begin to realize their own lacks if they are to teach children wisely and well. They also are able through objectives to check up on the method and material used with their group. All of us are personalities with special interests and special approaches to problems and unless we have some impersonal measure outside ourselves by which to check our work we are likely to do one-sided work. If I am especially interested in the historical approach to religion I am likely to neglect creative religion. If I am especially interested in creative religion I am likely to ignore certain fundamental background materials necessary for creative religious living. If I am keenly devoted to a program of social religion, the mystical phases of religion may never be practiced with the children I teach, or vice versa.

How will the teacher go about defining objectives? She will study the objectives set up for her age group and for specific courses or teaching units by the more experienced teachers who have developed the course of study which she is using. This procedure seems a necessary step for the majority of teachers in church schools of today. There has come a feeling among church school workers that creative teaching means teaching without textbooks. But this, our group decided, was a limited point of view.

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Warnings in the Use of Objectives

By Ernest J. Chave*

We may not get very far in religious education without objectives but many do not get very far with objectives. It is comparatively easy to make a good list of objectives but it is extremely difficult to make good in reaching them. A person can always reduce his aims and so make it more certain that he can achieve them, but there is not much satisfaction to an honest and aggressive person in such a procedure. We know that we should aim further than we ever hope to reach but we also know that in that kind of planning there should be most careful thought and purpose, and not reckless imagination, or careless assent to others' proposals. Objectives may be fine sounding words, and even stir idealistic visions, but to compel attention and inspire action they must (1) be one's own desires, (2) be specific enough to prevent satisfaction with progress in a general direction, (3) be vital enough to give life more meaning and value in their achievement and (4) be flying goals and not tethering posts.

Others cannot become enthusiastic over goals that are imposed upon them. It is no wonder that often in our religious work persons fail to become interested in our programs, for many times they have had no part either in determining the goals, or in making the plans involved in the undertakings. An educational committee may settle on certain objectives for a given period, but if the teachers, pupils, and other workers have not seen the purpose and value of them why should they be expected to enter wholeheartedly into their execution? No matter what interest people ought to have they can and will start only from where they are, and in the direction of what they want to do. If their status is to be changed and their wants to be modified, that preparation must be made before the objectives are launched. Then they should be stimulated so that they will reach out, and be guided so that cooperative planning will be welcomed.

When aims are formulated, even in consultation with pupils and co-workers, they are apt to be put in such general terms that they soon lose whatever attractiveness and power they may have had at the time of their formulation. Specific and graphic goals are hard to forget. One cannot pretend to be steering by them when one is only drifting in their more or less general direction. Specific goals require definite action. Much emotion and idealism may be lost because attached only to vague, general ideas and purposes. It sounds well to say that we are working "to make every high school boy and girl in our school a follower of the Lord Jesus Christ," but if we have not thought out what that means and cannot create specific desires in our boys and girls to realize this ideal in everyday Christian conduct, the result may not be much more than a good intention.

Few people become excited over ancient history but most have problems of current importance that worry them. Modern religious educators have discovered that it is far more natural to become interested over critical, everyday issues than over those of a by-gone age. Though the Bible has perennial values it may fail to provide a starting point of interest Boys and girls, young people, and adults should come to know that God's will may be discovered in the experiences of today as certainly as the Hebrew prophets discovered it centuries ago. The Bible and other historical precedents and examples of religious living will be appreciated as they throw light on modern situations, and especially so when they are explored with a desire for help. The old plan of analyzing ancient stories and then trying to get application to 20th century problems has no comparative motivation. To many of our young people the Bible is yet to be discovered as a book of vital importance. This newer plan should lead them to discover values that perhaps no one could make real to them otherwise.

In the newer method, however, of dealing with current life situations and seeking enriched experiences there is a danger. Many objectives in religious education do not reach beyond those of progressive systems of character education in our public schools. It is true that there must always be close relationship between the two, for they are not in different areas of life, yet religious education should penetrate deeper interests, and find motivation in religious faith. Character education may always tend to be limited to the accepted and prevailing customs of the society which supports the educational system. Religious education should go deeper and stir interest not only in the fullest personal realization of the self but also in the release and development of the capacities of others. It must cause the individual to feel his identification with other persons so that he cannot escape social responsibility in his outreachings. Character education may give motivation by appeal to the desires of cultured persons and by social pressure, but religious education must stir faith in both human nature and divine resources and kindle the spirit of adventure in this fuller living.

Life's richest experiences are not found on a mapped route at a fixed time in a planned schedule. While there is no special virtue in traveling without a chart or compass, or in ignoring maps that have been carefully made by others, the mere possession of maps and steering instruments does not assure either a good trip or arrival at a worth-while goal. There are a good many other things to be considered. Each religious worker should base his objectives on already-experienced values, and project his desires in the direction that experience tends to show is the way of more abundant life. This experience will of course not be limited to his own narrow range of happenings but will include the finest examples of racial inheritance that he is able to discover and enter into meaningfully. Many objectives are dead words rather than radiant pictures of life. In the effort to generalize and to make objectives that will cover a wide range of human living we sometimes become so abstract that reality is strained out, and imagination is barren. Objectives should stir the imagination and recall life's most thrilling exploits.

Religious experience is not discovered at the end of an argument, or at the end of a series of lessons on abstract

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ideals and virtues. It is gained, when it is gained, by happy contacts with other religious people, by solving problems that involve deep human needs, by quiet meditation on some of the underlying meanings and values in the on-going stream of life, by thrilling enjoyment of the beauties and wonders revealed in human nature and the physical world. The great objective in religious education would seem to be that all might find abiding satisfactions in their greatest outreachings, and in their most human conduct. When man shares life with his fellow man; when together they grapple with the most challenging human problems; when they treasure the moments of vision and the achievements for common welfare; when the eternal is grasped in the experiences of the present; then and then only are worthy objectives made.

Objectives may be felt deeply and desired passionately even when they cannot be stated in academic terms. Many persons who could not make a list of objectives that would be satisfactory to a modern religious educator are able to influence others contagiously, give them an assurance of Christian realities, and make them eager to share in Christian enterprises. By example, one may show the direction of his objectives and the source of his faith even if he does not use scientific theology or psychology in a statement of his goals. While there are values in cooperatively worked out, and clearly stated aims, each person should be encouraged to organize his own working goals and to put them in language that he and others working with him can understand and use.

Simplicity in statement and brevity in listing objectives are usually desirable, but in the desire to be all-inclusive, there is danger of losing perspective. Some goals are more important than others and in the brief time that religious education usually has to work out its programs it is absolutely impossible to do more than deal with a few samplings of possible goals. Selection of those which may have outstanding meaning, and provide patterns of behavior is quite essential. Not trying to do everything but choosing some special lines of emphasis and endeavor is much more sensible and stimulating. Brief graphic aims that are directed to specific forms of action, to be attempted without delay and that will not be considered impossible, are likely to attract attention and win support.

When related to previous accomplishments and experiences, objectives tend to inspire confidence and to arouse effort. One tends to do that which he feels he can do rather than try something with which he is unfamiliar and unprepared. A natural graded progress is desired and should be planned. In the program of a church or other religious institution, there should be close correlation between the aims of departments recognizing a sequence of interests and natural expansion of capacities. Most statements of objectives seem to ignore the limited capacities and experiences of little children, and, even with older ones, assume much more than can be depended upon. Before objectiyes are selected a survey should be made of needs, of interests, of personal qualities and abilities of individuals, of social forces in the community, of resources and of liabilities in the total situation. The selection should be on the basis of relative importance and of immediate significance when the whole picture is before the objective-making body.

Often the greatest tests of life are in the necessary adjustments to the everyday upsets of plans. Whenever objectives are made one ought to expect to experience interferences, difficulties, perhaps impossible conditions and not to be concerned too much by them. It is not so essential to do a certain task by a certain time, or to do the thing you set out to do, but to live as you go and to get the most out of life as you live it. The by-products of goal seeking are often far more vital than the goals themselves. One may lose his religion by trying to prevent the inevitable and by worrying over the inescapable. To learn to take things as they come, to make the best of them, and to prove the reality of religion in the necessary adjustments of every day is an essential attitude to develop. A teacher may plan a lesson, or a series of lessons, with a definite end in mind and find himself completely switched by events that come up unexpectedly. Nevertheless, in giving attention to the immediate needs of his group, he may possibly do more good than trying to prepare them for some possible situations that might naturally never mean much to them. One must be ready to revise his goals, adjust himself to facts, and modify his theories as life teaches him its greatest lessons. Life is full of problems and religious education must help people meet them. One must not only adjust himself to changing situations but also adjust his objectives to the facts of life.

Finally, in making objectives one should subject them to criticism before they are used as goals. Take counsel, think with others, and work out the best set of objectives you can. Then ask others what they mean, what value they seem to have, how far they are interested in them. In one parish the writer had a good Scotch friend who used to say about every proposal, "It is alright if . . . . .," and he would always have some critical "if" to condition any enthusiastic projection The warning was usually well taken and caused the workers to re-think their plans. Most people need a little more Scotch caution in launching new plans and considerable more Scotch persistence and stability in carrying them out. In another city the writer had a deacon who usually asked for a precedent. "Do you know anybody else who has tried this?" he would say. Objectives should be daring proposals of faith, but they should not ignore experience. In the light of what we and others have done, we should set our goals. Above all, perhaps one of the safest tests of any set of objectives is the degree to which you can make them concrete in illustration of what you expect to do. Take the dullest member of your group and ask what they will mean to him and then picture the keenest mind in reflection on these goals and ask yourself what reaction he will have to them. Religious goals that are planned for group action should have meaning and dynamic for all.

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Understanding Individual Young People

By Ione M. Mack*

NOT rarely does the church school leader, meeting for limited periods of time with his or her group of individual young people, feel a communion of experience with that ancient woman who in the compressed area of an old boot was called upon to bring up so many children that she didn't know what to do. Alas, the treatment of these parallel situations cannot be similar. The ancient woman spanked *all* the children soundly and put them to bed. The modern leader knows that no two individual young people should ever be spanked with the same degree of soundness, and is warned that even an emotional slap may result in a serious loss in the child's initiative.[1]

Society continues to treat young people collectively. The last generation slaughtered several million youths. This generation has in process the starvation and eviction of the children of the poor and the injection of unknown fears of loss of security and position into the children of the upper classes. Most urgent, therefore, is the demand placed upon leaders to relinquish the ease of mass treatment for the difficulty of studying individually the young people caught in the dilemma of 1932.

Once freed from devotion to the "en bloc" technic, it is possible, paradoxical as it may seem, to safely enslave oneself to the extent of studying one great group of young people under the general term adolescence. No persons are more familiar with the decade's literature upon the psychology of the adolescent than the church school leaders whose reading tables have been piled higher with each succeeding year. We should guess a few resulting convictions from this quantity of reading to be the following:

1. A growing consciousness of the significance of this period; by chance, even a pessimism which puts to naught George Eliot's optimistic declaration, "It is never too late to be what we might have been."

2. An acceptance of the fact that adolescents are intelligent, capable, and courageous; and that possibly the only contribution of adults is the objectivity which may result from the number of years.

3. An approbation of the current classification of the major problems of adolescence. In the listing of these it is impossible to give honest acknowledgment. For the content and order we are perhaps most indebted to Grace Loucks Elliott and Leta M. Hollingworth.[2]

The individual achieving adultism must—

a. Gain independence from the ancestral hearthside. Such independence, once obtained, gives enduring value to his place by the family fire.

b. Gain ease of adjustment to the potential mate. Such a satisfactory adjustment at this period makes a fairly reliable insurance of happiness in adulthood.

c. Gain vocational decision. Increasingly objective[3] means of determining vocational choice, and at the same time, vanishing opportunities for fulfillment of choice are being presented to the adolescent. We shudder at the number of university employment bureaus which in June 1932 had not placed one graduate in gainful employment. We must cease our shuddering and set our shoulders behind an utterly new type of vocational orientation. None should push so hard as the leaders in character education for no other group shares losses comparable to theirs.

d. Gain a personality so integrated that it can be recognized for one's own. Few more eager questions are asked of the trusted leader than the one, "What do you live by?"

4. An unalterable conviction that adulthood is relative. To some we leniently grant a "second childhood." In others we are forced to recognize a continuous adolescence.

An apparently foolish, but truly rewarding bit of advice, if followed, is to push temporarily to one side the mountainous collection of literature upon adolescence, and to take in hand one's favorite pad and pencil for the setting down in black and white the history of one's own adolescent years. Make use of diaries, letters, themes written, or orations delivered. The high probability is that such historical research will appreciably enhance the imaginative sympathy.[4]

Interesting as an adolescent's own picture of this period is the following sonnet by Maxine Boord:

Maturity

I, being twenty-one, have vowed to make
Ending of all things too exuberant;
I have been over keen; I must forsake
Walking in rain—must break my covenant
With autumn wind and prairie solitude.
To play with Alice in her Wonderland
Is unbecoming; ladies are not viewed
With favor who let laughter out of hand,
Or seek a red-bird's bugle, through the dawn,
Or race with friendly puppies down the street.
Adventure has been sweet, but now is gone;
I face maturity, and I entreat
Austerity clothe beauty as it should,
And moderation grace my womanhood.

In studying individually these who are assuming the "toga virilis," there is an ever widening choice in methodology open to even the leader with a modicum of professional training. There follow a few warnings to be read before entering upon the "land of promise," otherwise known as the realm of the scientific method:

1. To take "cum grano salis" the pseudo-scientist's sweeping statements.

2. To attempt a small segment which can be thoroughly completed rather than a large section which demands extravagant use of time and energy.

3. To guard against mechanization.

4. To develop "a patience that is almost power."

5. To refuse ever to distort fact for the sake of proving the ideal to be right.

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[1]See discussion of pattern development, Elliott, Grace Loucks, *Understanding The Adolescent Girl*, Chap. II. Read also Williams, Frankwood E., *Adolescence—Studies in Mental Hygiene.*

[2]See Elliott, Grace Loucks, *Understanding The Adolescent Girl*, Chap. III. and Mrs. Elliott's acknowledgment of Hollingworth, L. M., *The Psychology of the Adolescent*, Chap. III, IV, V, and VI.

[3]For a very complete discussion of the objectivity of interest read Fryer, Douglas, *The Measurement of Interests.*

[4]For an interesting novel which is only by chance a study of adolescence read Stewart, John A., *The Cap of Youth—Being the Love Romance of Robert Louis Stevenson.*

Do Adults Want to Learn?

By Harry C. Munro

ADULTS were formerly supposed to have limited learning abilities because of "hardening of the brain." "You can't teach an old dog new tricks," was an axiom justifying adult complacency and stagnation. Educators could ill afford to waste time on adults. But both scientific experiment and common observation have in recent years disproved that ancient axiom. Learning ability may continue unabated through middle life. With right mental habits and proper motives the sheer learning ability of adults may even increase into middle life. Adults *can* learn.

Then why don't they? In most cases, probably because they do not want to. Either they have no desire to be different from what they are, or they are unwilling to pay the price in effort and "growing pains." Complacency is the arch enemy of learning. For childhood and youth life is a quest. Adulthood "settles down" in the midst of the quest at some wayside resort where comfort and ease soon lead to the lazy assumption that the goal is won and the quest is over. It was to call adulthood back to the quest for larger life that Jesus "set a child in the midst."

When we think of learning not in a narrow intellectual sense only, but in the larger sense of full personality development, lifelong learning becomes not only a possibility, but an absolute necessity for all who would keep their feet in the path of discipleship. A host of perfectly respectable church members and even leaders are no longer worthy of the name "Christian," not because of any flagrant evil in their lives, but because of their deadly spiritual complacency. It is the purpose of adult Christian education to redeem such lost souls and set them again in the arena of Christian achievement. Why does adult religious education lag so far behind in the general movement which is under way? To be sure adults *can* learn, but none is so dull as he who *will not* learn.

We need better curriculum materials than we have today in adult work. But a still greater need is for a wider use of the better types of materials that are available. Most adult groups will repudiate as "radical" or "not true to the Bible" or "too difficult to use" any materials which sufficiently challenge their complacency to make possible a real educational thrill. The materials most popular among adult classes, and the methods in widest use carefully avoid setting off any of the social dynamite which is inherent in the Gospels and the Prophets. Members of these classes do not want to learn, at least they do not want to be disturbed, which amounts to the same thing.

We need more effective organization and promotion of adult class work. But a greater need is to have something happen to those already in attendance which will make them different and growing persons. The problem of developing a disposition to learn is a more vital problem than that of increasing attendance.

But if adults do not want to learn, why disturb them? Why not leave them in their comfortable complacency and direct our attention to childhood and youth who have the questing spirit? One difficulty is that a stagnant or complacent adulthood obstructs the Christian education of the young. The creative power of youth and the capacity of childhood to achieve ideals will be largely lost if they have to grow up in a world which is dominated by adults who have ceased to grow. The strain between youth and adulthood in many a church and home is due far more to the stagnation of complacent adulthood than to the radicalism of flaming youth. The fruitage of Christian education depends very largely upon the degree to which the adulthood of the church generally can be persuaded to enter into and share in those same learning experiences through which young life is being enriched and guided.

In the slow-changing world of our ancestors, adulthood could remain on a dead level without falling into maladjustment. Today, however, when every decade sees changes greater than a century formerly did, adults who cease to grow and lose their power of readjusting themselves to new and difficult situations, find themselves sadly out of harmony with their rapidly moving world.

Adult church members need to learn because the average church constituency is unfamiliar with the Bible and unskilled in any practical use of it. It is unqualified for Christian leadership, and is making a very ineffective impact upon our unchristian social order. If the church is to become a force rather than a field, a general educational movement among its adult constituency is imperative.

Why is "learning resistance" so strong in adulthood? It is not due to any fatal defect in human nature. It is rather due to miseducation. Public education has been at fault here as much as religious education. How many high school students gain a life-long love of classical literature in an English class? In many cases a strong dislike is developed so that the English teacher has injured the student and prejudiced him against a part of his cultural heritage. Mathematics and Latin and history teachers are not much more successful. The development of "learning resistance" is miseducation. Sunday school teachers, alas, have a task more difficult than any of these others, and usually have less training for it. Some people have learned religion in Sunday school. Many have learned only to shun it as an uninteresting and boresome subject. The modern church school, like the modern public school, is discovering how to make educational experience in youth develop a life-long hunger for learning and growth rather than a prejudice against it.

The emphasis of our Protestant churches upon controversial doctrinal matters has developed learning resistance. Preaching, Bible study, and class work have been devoted largely to reaffirmation and justification of doctrines and practices already accepted by the group. More emphasis has been placed on the peculiarities of the denominational position than upon the greater and more significant body of truth and practice which is common to the vast majority of Christians. Seldom has there been a sincere quest for new or larger truth. Still more rarely has there been any disposition to appreciate and appropriate the contributions of other groups. Resistance and prejudice to any variation from the closed system already accepted has been the characteristic attitude. Convinced

y long and consistent indoctrination that their particular brand of Christianity is the genuine one, adult churchmen are self-satisfied, complacent, and immune to educational experience. They think they have arrived. No wonder they don't want to learn.

The traditional interpretation of "salvation" has contributed to learning resistance. The whole human family is divided into the "saved" and the "lost," with chief reference to a future life. Why should the "saved" be concerned with spiritual growth? This misinterpretation of Christian discipleship forms the thought background of many adults and precludes a real educational interest.

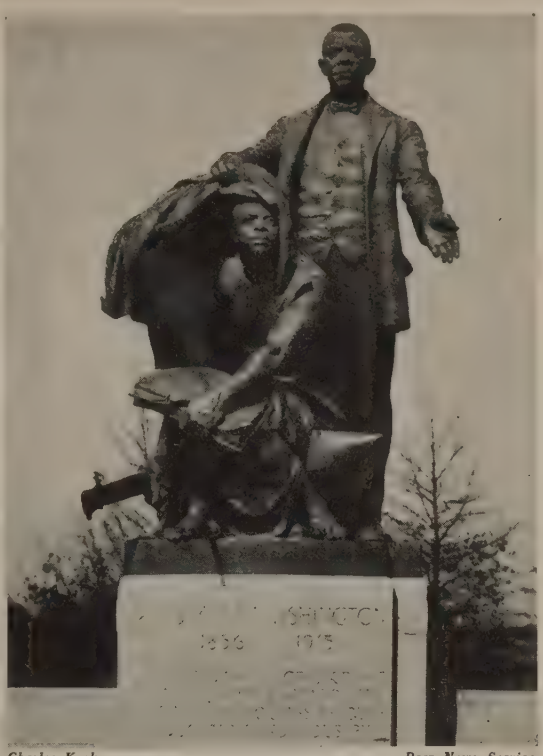
The methods upon which the church has placed chief emphasis have tended to develop learning resistance. Preaching, too much of which has been dogmatic rather than mentally stimulating, and hortatory rather than thoughtfully ethical, has not encouraged the educational attitude. Attendance promotion has detracted attention from the real objectives of adult Christian education. No wonder adult church members do not want to learn.

But what are we to do about it? Of course we are hopeful that our present movement for improved Christian education will develop a future generation of churchmen who will want to continue the growth process. In the meantime what can we do with the adult generation which we have on hand?

We need to develop a new conception of the church as such. Instead of allowing it to be considered as an "Ark of Salvation," it needs to become a disciplehood, a school in Christian living. Church membership will then assume continued growth through educational activities just as a college assumes participation in learning activities on the part of every student. Church membership might become smaller, but it would become vastly more significant.

The program of the church needs to be centered in actual activities through which religious growth takes place. In addition to listening to sermons and lectures about the Christian life and participating in public worship, a well defined curriculum of Christian activities would be laid out for each member. Questions like these would be faced not simply in discussion but in directed activity and first hand experience: Can one be genuinely a Christian and engage successfully in the present economic order as a business man? Can a Christian carry his religion into politics with him and be successful in both? Can one remain a Christian and be a party to any kind of race discrimination? Can a real Christian support a system of trade barriers between nations in order to maintain a much higher standard of living in one nation than in others? How wealthy can a Christian be?

These are questions on which the average church member has a ready and cocksure answer. Yet he must be wrong, for far better Christians than he sharply disagree with his ready made answer which is à result of a rationalizing process by which he justifies what he himself really wants to do and be. To be a Christian in this modern and complex world, in anything more than a nominal sense, means to face baffling problems. Christian discipleship is a life to be *learned*. The average church program needs complete reconstruction and redirection if it is to engage its membership in that process. Society would be revolutionized if any considerable proportion of our present adult church membership were to begin seriously learning to live the Christian life in all its fullness and its ramifications.



Charles Keck *Dorr News Service*

We Are the Enslaved

We are the enslaved.

The world knows us as a race of black men.

We became hewers of wood and drawers of water for our masters. We suffered, and struggled, and waited for the time of our redemption.

But we are more than black men.

We are red men—men with white skins—brown men of the islands of the sea—yellow men of the distant east.

All colors, all races, all lands are ours, for wherever any ignorant or willful man denies to his fellowman his full chance at life, there we are.

But we are more than men.

We are hopes—that failed. We are love—that was denied. We are dreams—that a harsh world turned to the ashes of bitterness. We are human imagination—that died at its birth. We are courage—slain. We are creative minds—crushed among machines and routines. We are flaming spirits—smothered at their first flicker of divine promise.

We are the chained powers of all the half-personalities of the world.

We are the blood-brothers of the buried powers that have not yet been released in *you*.

We always await the Great Liberator.

We await those who will unveil our faces, give a wide vista to our eyes, and endow us with the tools of living.

We await the touch of the prophets, the seers of life, the teachers who reveal the secrets of the spirit.

We await the touch of Him who said that He had come to "proclaim release to the captives . . . . to set at liberty them that are bruised."

We are the enslaved.

—P. R. H.

Creating Interest in Bible Study

By Dorothy Dickinson Barbour*

Many Journal readers are teaching Bible lessons of one sort or another—uniform, graded, group graded, elective, or what-not—or they are responsible for guiding the work of teachers who do. Here is an article prepared especially to help them substitute for their pupil's stifled yawn a real desire to know and use the Bible. The pictures accompanying this article are of an out-of-doors dramatization of "The Good Samaritan" by a group of junior boys at Claremont, California, under the direction of Mrs. Vera Campbell Darr. They show still another way of "Creating Interest in the Bible."

THERE have been Sunday school classes which begged to meet twice a week to have more time for Bible study. What did the teachers do to make them so eager? Let us consider some true instances and see.

There was a group of junior children from missionary families who had had Bible stories until they groaned at the very thought of more. Yet their knowledge was so disconnected and fragmentary that systematic Bible study seemed a real need. The teacher therefore proposed that they give a play for the children of the village. Such enthusiasm greeted the idea that it was not necessary to mention the alternative plans she had prepared. The children themselves filled the hour with questions and suggestions.

"What sort of a play?"

"One the village children will like. They have so little fun."

"Yes, but we ought to teach them something, too."

"That's right! They don't know anything."

"Why they aren't even Christians."

And so with only an occasional question from the teacher to direct their thoughts, the class decided to tell the village children about Jesus by acting out the story of his life. There was much they wanted to do. They read through the Gospels, choosing the parts to be acted, and finding how people in Palestine lived, what they wore, and their occupations and habits which led Jesus to teach just as he did. By Christmas they had finished only a few chapters, so absorbed had they been in geography, the history of Rome and Judea that lay behind the census, the differences between the four Gospels, and other "background" questions that arose. A very moving Nativity Play was given for the village children, but the class wanted, on a second occasion, to complete

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he story of Christ's life, and they did not wish to hurry. So they asked to meet twice a week, and at the end came almost daily for rehearsals.

Late in the spring they tried to represent Christ's ministry and teaching by acting out several parables and miracles of healing—and it was a most impressive and moving service. To the hundreds of village children it seemed to mean all that had been hoped, and the actors in the play learned more than Bible knowledge. The boy who was chosen as Jesus, "because he acts most like him all the time," was heard, when he had made an extra effort, to remark: "Well, that's what Jesus would have done."

And the father in the Prodigal Son replied to the suggestion of another child. "Say, you! Don't forget I'm sort of supposed to stand for God. I can't do that kind of thing."

How did the teacher accomplish so much? In the first place she had a clear purpose—that the children be led to *want* the Bible, and that they *use* it. She was primarily concerned in getting them to *do* something they felt worth while, and in making the Bible part of that activity. She believed that the Bible was inspired—that God put it into the hearts of its authors to write it, because it could be of use in men's lives. She felt that it was a book meant by God to change lives, and that it was only properly taught when it did change lives. Learning facts about the Bible or from it, drilling the names of its books, or memorizing verses seemed almost sacrilege when they failed to lead children, as God seems to have intended, to love it, and to live its teachings. There are even classes where the "bitter pill" of Bible study is sugar-coated with competitions, pins, and banners. Children sense that such bribes imply that the Bible is naturally

disagreeable, and they seldom seek it after the competition is finished. This teacher on the contrary found an activity into which the children entered with all their hearts, and helped them to see the Bible as the essential center of that activity. It was a sample of the way she would like to have them seek the Bible as essential to everything they wanted to do.

Of course to make the children love it, the teacher had to love the Bible herself. One learns to love Beethoven's music or Titian's pictures from an enthusiast, not from a person who is bored with them.

And to make the Bible live for the children she had to know far more of it than she taught, just as her children found they had to know a great deal more than they expected to give the village children. Someone has said that knowledge is like an iceberg: much the larger part remains hidden, and there must be a great deal of it, if there is to be enough visible for others to be impressed. What this teacher lacked in love and in knowledge she tried to make up by considerable reading and study as she taught.

Those that love the Bible want others to love it too, and surely God must be glad when his children enjoy reading the incomparable story of how a whole nation sought him and grew to know him, and when they turn eagerly to the life and sayings of Jesus.

One teacher who wanted to make Bible study interesting for her class of high school girls, arranged a big table with pictures, maps, books about the Bible, various versions of it, and in a conspicuous place, cards with arresting questions. The girls found these as they drifted into the classroom, and the teacher, arriving late, found them all so busily hunting the answers to the questions that when the bell rang they exclaimed, "Oh dear, is it

time to stop already! Please can't we go on with this next week?"

Similarly a mother left Tissot's Old Testament pictures on the living-room sofa, and, of course, was asked by her primary and junior aged children to tell the stories.

Another teacher filled the class table with Steam Boat Company and Travel Bureau folders of Mediterranean Cruises, which started a discussion of how one would go, if he wanted to follow Paul's journey. But this developed into the writing of a biography of that greatest Syrian to send to the boys in a school in Bierut.† And this was a good thing. For Bible study is surely never at its best unless it is not only interesting, but also is found to be a needed part of something the children want to do. This is very different from learning the Bible and then practicing it. It is still further removed from learning the Bible and then *talking* about how it might be used. It is doing something, and learning the Bible *as part* of the activity that is being carried on. Here the childern learn the Bible in the way we wish them to use it, as an integral and essential part of life.

One class rebelled at Bible study and decided to find out which courses at high school they had better take next year, and which ones were required for various professions and occupations. They discovered the need of some standard of better and worse, had heated arguments, turned to the Bible—and begged to meet twice a week that there might be time for Bible study as well as for the vocational guidance.†

A class of ten-year-old boys with a course of Old Testament stories determined to make a scrapbook for some Indian boys with whom their teacher got them in touch. They were to include only the stories that would be of use, and there followed hot arguments as to the habits of Indians and the bearing of the stories on their actual lives. (And, of necessity, there was also careful study of the Indians and of the stories.) They, too, asked for a second class session, since the regular hour was too short.†

A theological student went to a country village. He gathered the younger farmers and business men and their wives to talk over the depredations of the local gang of boys and young toughs. They decided to start a club for these lads to teach them better morals. Immediately there arose questions not only as to how good conduct is taught, but as to standards of conduct, and the theological student was asked to start a Bible class as well as a leadership training class. The Bible class became so keen that it met every evening and had to be sent home by the teacher at a late hour.

A class of first grade children was taken for a walk when Sunday school opened in the autumn and their joy at previously unnoticed beauty led to questions as to who made it, and to a course of Bible stories about God's care for animals and Jesus' love of nature.

A church tried to find out why family prayers were given up. As a result the parents asked for a class in which they could learn how to use the Bible. This was extended to helping the parents themselves to become leaders of family Bible study, and to a new form of Sunday morning service, held at the regular eleven o'clock hour, once a month, conducted by a whole family, in which the father, the mother, and the children each take a part in bringing to the church the results of their study.

†This story is told in greater detail in *Making the Bible Desired*, by Dorothy Dickinson Barbour.

One could multiply examples for many pages, and still keep to those one has seen personally. Through them all there seems to run the same simple formula. The teacher knew the vital interests of the members of the group, and, using a suitable activity as a sample, led them to discover for themselves their need of more knowledge of the Bible in order to carry on what they wanted to do.

Know your pupils; choose, or better, let them choose something they wish to do; arrange matters so they will feel the need of more knowledge of what is right; let them discover that the Bible is an indispensable source of our knowledge of what is right, and so let them see that they cannot use the Bible without study, and guide their study on these practical lines. These seem to be the steps.

Or, yet more simply: think of the present life of the members of your group, and lead them to realize from one vivid experience that their present life will be still more abundant when the Bible is a part of what they do.

The Objectives of Christian Education

(Continued from page 8)

preted educationally and in present-day language they become the general objectives of Christian education. Surely any other method of determining our general objectives would give us a religious education that is not "Christian!"

How, then, could we secure such an interpretation? Of course leaders in Christian education had been making such interpretations for themselves but these were scattered and far from systematized. To Dr. Paul H. Vieth was given the task of collecting, analyzing, and classifying these interpretations.† The result of his work was submitted to all the denominations represented in the International Council for their criticism and revision and adopted by the International Council in February, 1930, "as a basic document for curriculum work, subject to revision from time to time as further experience may make desirable."

We can give here only the seven major headings of this general objective. Each has several additional paragraphs, making more clear and definite its meaning. These general statements, however, will be sufficient to show the scope of the objective upon which the great majority of Protestant Christian educators have agreed.

As we study these seven major objectives and try to appreciate their full meaning we are impressed by the emphasis upon experience. Here we are, insisting upon a "Christian experience" as the essential objective of Christian education. But we mean no single event, nor a series of isolated events. We shall be satisfied only when all living has become a continuing and deepening Christian experience.

What shall we do about our specific objectives? These we discover as we seek to help our boys and girls to experience the full meaning of Christian living. Their needs, interests, and experiences will all be important. And they themselves will share with us in that discovery.

Why bother about objectives? Because they are essential in directing the entire process of Christian education and in checking its results. Because they are a constant challenge to us, not only in our work as leaders of others, but also in our own daily living.

†Vieth, Paul H., *Objectives in Religious Education*, New York, Harper and Brothers, 1930. $2.50.

The Rio Convention

By A. LeRoy Huff*

THE Eleventh World's Sunday School Convention met in Rio de Janeiro, Brazil, the week of July 25-31, 1932. About twelve hundred and fifty delegates coming from every continent and representing thirty-three different nations were registered. In addition, more than two hundred and fifty delegates were tied up in Sao Paulo, the center of the revolution, and were unable to attend.

The convention was marked by many significant features. First of all was the city itself. Rio, the capital of Brazil, is a center of about 1,700,000 population situated on one of the most beautiful and spacious harbors in the world. The bay, which constitutes the harbor, is large enough to shelter the combined navies of the nations while still leaving ample room for all of the commerce that may come and go for centuries. The entrance is so narrow that the discoverers believed it to be the mouth of a great river and so they gave it the name of Rio de Janeiro, River of January, since they first came upon it on January 1, 1502. The city spreads along the shore for miles and extends back upon the encircling hills and mountains. Its attractive courts, parklike yards, and famous beaches are reached by elegant drives and boulevards. The city was planned by a French architect and in consequence is one of the most pleasing municipalities, esthetically, in the world. The harbor entrance is crowned by the Pao de Assucar, Sugar Loaf Mountain, which rises sheer from the water's edge to a height of 1,100 feet. From its summit, reached by a suspension cable tram, a magnificent view of the city, harbor, and their environs is obtained. Some miles inland rises Corcovado to a height of 2,300 feet crowned by a ninety foot statue of Christ on the cross. The statue may be seen from all parts of the city while from the summit of the mountain a view of unsurpassed grandeur and impressiveness may be obtained.

The city is a strange congeries of contrasts. The ancient and the modern are present in unexpected commingling. Handcarts and packmules mingle on the streets with automobiles, motor busses, and electric streetcars. Primitive wooden shoes are to be seen alongside the latest and most approved patterns in footwear from Parisian and New York shops. The physical strength of the unskilled laborer pits itself against the giant crane and the electric motor. Wide thoroughfares filled with traffic similar to that found on the streets of North American cities are in close proximity to streets so narrow that vehicles are forbidden their use. Skyscrapers in futuristic design adjoin buildings that suggest the Latin civilization of the Renaissance. Conservative and aristocratic traditions and conventions find themselves competing with the unconventionalities of the modern western civilization. The courtesy and decorum of the street, unsurpassed anywhere are colored by the presence of an unusually large number of policemen and soldiers who, during the week of the convention, clashed twice with student riots killing and wounding a number of the participants.

The convention was unique in the fact that it was the first major world gathering to be held in South America. International conferences constituted of small groups had been held. But never before had a gathering of such dimensions assembled on the continent. For more than twenty years the Evangelical forces of the Latin countries had been asking for the convention. At the Fifth World's Convention which met in Washington, D. C., in 1910, a delegation of three persons from South America, only one of whom, Dr. H. C. Tucker, of the American Bible Society, is still living, first presented the invitation of the Protestant forces of the Latin-American countries to the World Sunday School Association to hold the next convention south of the equator. It was not deemed wise, all factors taken into account, to accept their invitation at that time. They pressed the invitation courteously and continuously at each succeeding World Convention until at Los Angeles it was finally accepted

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Some National Representatives at Rio

and the convention just held at Rio was the sequel. The convention was cordially received. Its coming attracted the attention not only of the Evangelical forces of the continent, but also of the political, educational, and cultural life of Rio and the Republic of Brazil in particular. The superintendent of public instruction of Rio and the faculty of the institute for the training of public school teachers gave a reception at the institute to all educators in attendance at the convention. The National Education Association of Brazil also entertained in their honor. The president of the Republic sent his personal representative to speak a word of welcome on his behalf at the opening session. His Excellency also granted an audience in person to a small group of convention leaders.

The meeting was also unusual in the world sweep of its personnel. Thirty-three nations from the six continents sent representatives from almost every major group of Protestantism. Australia and South Africa; Egypt and the Bible Lands; China and Japan; India and Burma; Ceylon and the Philippines; France and Italy; Germany and Spain; England and Portugal; not to mention the countries of North and South America, indicate the areas from which the attendance came. It was a cinema of world relationships. While not so many nations were represented as in one or two former conventions, which were held nearer the center of Protestant strength, it did touch more people than any convention held under similar circumstances. It was a striking contrast to the first convention held in London in 1889 in which there was practically no representation aside from Great Britain and the United States of America. It was a mountain top experience to witness the fellowship of such a wide range of racial, national, and religious heritages. But for differences in texture of skin, variety in style of dress, and diversity of speech it would have been impossible to have separated them into their constituent groupings. Such a meeting leaves the lives of all who participated in it permanently enriched.

The program was organized in a way that proved exceedingly helpful to those who were in attendance. Seven seminar groups under the direction of specialists, met on four consecutive mornings, Monday to Thursday. They dealt with the following topics:

Training the Leadership for Christian Education.
Christian Education in Schools and Colleges.
Cooperation in Christian Education.
Daily Vacation Bible Schools.
Weekday Religious Education.
Theory and Production of Indigenous Curricula.
Teaching Temperance in the Church School.

There were also five popular conferences, also under especially qualified leadership that considered the following themes from Tuesday to Thursday morning:

The Christian Education of Children.
The Christian Education of Young People.
The Christian Education of Adults.
Conference of Pastors and Superintendents.
Some Problems of Contemporary Life and Thought.

The Youth Conference under the counselorship of Dr. George Stewart of Stamford, Connecticut, enrolled about seventy young people from thirteen nations. They met during the day in their own sessions at Bennett College. On Saturday night the conference findings were presented to the general convention. Dr. Stewart's address at this time was a fitting presentation of the Living Christ as the hope of life not only for youth but for the whole of modern life. The wide and varied contacts which this conference afforded to those who lived together at Bennett for the week and participated in the discussions that constituted the program were very stimulating. The young people of the United States and Canada were particularly appreciative of this phase of it.

The afternoon and evening meetings of the convention were of a general nature. Many people of the city, as well as regularly chosen delegates, attended one or more of these. The opening session in the beautiful Municipal Theater, over which Dean Luther A. Weigle of Yale Divinity School, the chairman of the Executive Committee, presided, was given over to words of welcome which were spoken by religious and civic leaders. Responses were given by representatives from the six continents. Dean Weigle also spoke briefly on "The Plan and Purpose of the Convention." The evening session was opened by an impressive devotional service under the leadership of Professor H. Augustine Smith and the convention choir of two hundred voices. Dr. W. C. Poole of Buenos Aires then delivered a prophetic address on the convention theme: "O Christo Vivo." One of the high points of the week was reached in the closing moments of this evening. A group of children were brought onto the stage and the national banners borne by personal representatives were grouped about them. The audience then stood and sang, each in his own tongue, the convention hymn: "All Hail the Power of Jesus' Name" and all joined in the Lord's prayer.

The general assemblages on Tuesday and Wednesday were given over to greetings and reports from the various world fields. Thursday afternoon was devoted to language group meetings and in the evening the specific work in retrospect and prophecy of the World Association was presented. Friday morning and afternoon received the seminar findings, while in the evening Professor Smith and the choir, assisted by other local talent, presented a pageant entitled "The Christ of the Ages." It was one of the most enjoyable and impressive evenings of the convention week. Saturday was spent in sight-seeing, during the morning and afternoon, and the youth conference, as indicated above, presented the evening program.

Sunday morning was devoted to the visitation of the churches and Sunday schools of Rio. At three P. M. in the Municipal Park a Roll Call of the Nations was held. Amplifiers made it possible for the throng of many thousands, one half of whom were not Protestant, to hear the words of greeting that were spoken by the chosen representatives of the thirty-three nations. Sunday night brought the week to a stirring climax. Professor Smith and the choir led the audience in a special devotional service. While under the spell of His presence Dr. John MacKay of New York City brought the closing message on the theme: "Christ's Command—Go Teach—I Am with You Always." Dr. George P. Howard of Santiago, Chile, led in a final consecration meditation and the convention was at an end.

Some of the high points of the convention can only be mentioned here. First, there was the rich and stimulating fellowship with peoples of wide range and diversity of religious, cultural, and racial experience. It was impos-

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Opening the Treasure Chest

By Chester A. Kerr*

When your attendance slumps, do you start an "Automobile Contest" or an "Airplane Race" to pep things up? This article will show unto you "a more excellent way."

THE Sunday school of the Community Church at W—— has been about as conservative and settled in its routine as that of the average Sunday school in a village of five thousand people. All classes from the juniors up through the adult department have met for "opening exercises" in one large room. The schedule followed has been about as follows: Opening Exercises, 9:45 to 10:00; Lesson period, 10:00 to 10:30; Closing Exercises, 10:30 to 10:45; Church Service, 11:00. The one very interesting and helpful feature about the "opening exercises" has been excellently played music by a good orchestra.

The first move toward better things came some months ago with the formation of a "worship committee" among members of the high school age group. With the consent of the superintendent, they took charge of the fifteen minute opening period of the Sunday school session. Some months of effort to inject interest and variety, let alone create an atmosphere of real worship, into the fifteen minute "opening exercises" convinced members of the committee and their adult adviser that before anything approximating real worship could be brought about, there must be a rearrangement of the whole schedule. To the Sunday school board then, it was suggested that for four Sundays a new schedule might be put into effect as an experiment. The new program provided for at least twenty-five minutes worship service, ending at 10:15 or before; gave all the time necessary between 10:15 and 10:55 for lesson study; and included a plan to dismiss pupils directly from classes instead of reassembling for formal dismissal. In spite of much open skepticism and some direct opposition, consent was given for the four weeks' trial.

The adult adviser for this worship committee believes that an atmosphere for effective worship cannot be created by obtruding announcements and reports into the service. While children may be interested in reports of attendance and collections, the fact remains that such reports when given orally hardly contribute to worship. For this, and various other reasons which will appear later, mimeographed orders of worship were adopted. In order to acquaint all the pupils with the new plan, sample copies of the order of worship were prepared and distributed one week in advance of the trial. The order followed was somewhat like this:

Call to Worship, played by orchestra bells or bells and piano.
Silent, or Unison Prayer, the latter printed on the program.
Hymn
Scripture or Response
Special Music
Prayer, by student.
Offering, with dedicatory prayer, in unison by the school, following printed order.
Central Feature
Hymn
Dismissal to Classes

*Syracuse, New York.

For the call to worship some of the worth-while classical music has been used: "Ave Maria," Schubert's "Serenade," Braga's "Angel's Serenade," etcetera. These special musical numbers, coming at the very beginning of the service, have served to increase punctuality. On the Sunday nearest Memorial Day, the "Church Call" of the army was played by a bugler as a call to worship.

On the Sunday on which the sample programs were distributed, the attention of pupils entering the Sunday school room was attracted to a rusty-looking chest of ancient design. Heavily iron bound and locked with a huge padlock, it created a great deal of curiosity. After the new schedule of the worship service had been explained by the adult adviser of the committee, he told the school that the worship committee had located this queer-looking chest and that it was thought to contain something interesting. Carved on the lid of the chest were the words "Deie aleini" and "Libri aleini." If children could discover the meanings of these strange words, and could bring *before* Sunday school time the next Sunday morning, keys which they thought might fit the padlock, the committee proposed to unlock the chest and find out what was in it.

Twenty minutes before time for Sunday school the next Sunday many children had arrived with keys which they hoped might fit the lock. They were all tried and one was found which did fit. Promptly at 9:45 the doors were closed and the call to worship was played. Late comers were admitted only during the singing of the hymns. Following the prayer, four or five members of the committee unlocked the padlock, withdrew the heavy iron bars which held the lid in place and opened the chest. Inside were found a number of odd-shaped bundles of oriental cloth. The first of these to be unwrapt contained a small statue of Buddha, a small package of incense, and directions for Buddha worship, together with a list of blessings supposed to come from following his teachings. The directions and list of blessings were read aloud to the school while members of the committee placed the statue on an adjoining table and lighted the incense. The second bundle revealed an ancient brass statue of Laksmi, the Chinese goddess of plenty, together with a small vial of oil for burning in the little lamp which Laksmi carries in her hands. Beneath the arm of the statue was found, written on tissue paper, a letter telling how this image had been worshiped for two hundred years in a certain Chinese family, until they had found another God whose secret, the letter said, would be found in the jewel casket which might also be found within the chest. Further search uncovered the small jewel casket in which was found a parchment on which had been written an expression of the joy which the Chinese family had found in worshiping the true God.

Several queer-looking old books were found too, but they were written in strange characters which no member of the worship committee could read, and so the worship service closed with the promise that the committee would try to find some one who could translate some parts of the books for them.

The "strange books" with their translation and some of their history, formed the central feature of the worship service for the second Sunday. The analects of Confucius, hymns of the Rig-Veda, sayings of Lao-Tsze, and the Koran were the books so used. As different members of the worship committee read short translations from each of the books, the chairman in charge of the service commented on each, quoting some contrasting passage from the New Testament in order to show the differences in the teachings.

The central feature of the service for the third Sunday came by special delivery mail. By arrangement with the special delivery carrier boy from the local post office, he brought into the Sunday school, just in time for the service, letters and messages from Harry Emerson Fosdick, S. Parkes Cadman, Bishop Francis J. McConnell, and from the local County Scout Executive. Where one or two of these men had been too busy to write personal letters their secretaries had directed the committee to quotations from their writings and these quotations were used in lieu of regular letters. The main point of each was an expression of the author's opinion on "What Christianity Means to Me."

For the final Sunday, it had been promised that we would "tune in on the world." The messages of the morning came via radio, especially arranged, and consisted of messages from representatives of the youth of Japan, China, India, France, and South America. In this case also, the theme was "What Christianity Means to Me."

In order to gain some idea of the interest which the children had in the programs and of the scheme in general, on the Sunday following the final number in the series a vote was taken among the pupils in the school, aside from the adults. Teachers were not allowed to vote and were earnestly requested not to influence their pupils. A summary of the vote, showing the percentage of boys and girls in favor of the new plan, is as follows:

	Boys	*Girls*
As liking the new plan in general	89	84
Like the "Call to Worship"	92	98
Like the unison prayers	89	90
Like the special vocal solos	70	71
Thought the new programs were helpful	100	90

The "Strange Gods" was voted most interesting, and the radio program was a close second.

During the trial series a Sunday school board meeting was held and at that time permission was granted the worship committee to have two other services, previous to the placing of the Sunday school on the summer schedule. The first of those services was a dramatization of the trial of Paul before Agrippa, using the text of Moffat's translation of the New Testament. Before the curtains were drawn, one member of the committee read as a prolog the first twenty-three verses of the twenty-fifth chapter of Acts. From that point on to the end of the speech by Paul, the scene was very effectively presented by several members of the worship committee.

In conclusion, it should be explained that these worship services were intended to be a demonstration to a doubting Sunday school board that some means other than "automobile races," "airplane races," etc., could be used, and with more constructive effect, for the stimulation of both punctuality and attendance. Following the series, the board voted almost unanimously that the demonstration had been thoroughly successful.

The Workers' Conference

Based on This Issue of the JOURNAL

CRITICS used to say, "These religious educators can teach anything, but they haven't anything to teach." With the recent emphasis on objectives or aims and curriculum, such criticism is no longer valid. Yet have local church leaders really studied and defined their objectives? Or have they merely given assent to high sounding phrases pronounced by others? It is worth while to give one conference to this question, "What is our church really trying to do and how was its purpose determined?" If the suggested conference program in the July *Journal* was followed, a good background will have been formed. If it was not used, it may also be drawn upon in addition to the following suggestions. (See *International Journal of Religious Education*, July, 1932, page 32.)

A fitting devotional talk for this meeting is suggested in two editorials, "The Most Vital Element" and "It Stands the Test." The quotation from the *Sixth Yearbook of the National Education Association* is a remarkable definition of the place of religion in life, a definition made not by theologians but by educators. The question may be raised in this talk, "Are we really getting down to the basic and essential spiritual task in our own teaching work? Are we helping our pupils really 'to find their God'?"

Each of the following major questions may be assigned to a leader or a committee.

1. HAVE WE DEFINED OUR PURPOSE AS CHURCH SCHOOL LEADERS WITH ENOUGH DEFINITENESS SO THAT IT ACTUALLY GUIDES AND DETERMINES OUR WORK AND PROGRAM?

   a. How has this purpose been determined?

   b. Has each leader made it his own, or defined his own purpose?

   c. Have the curriculum builder, the pupil, and the local church school leader each had a proper place in defining these objectives?

   SMITHER, "Defining Objectives"
   VIETH, "Objectives and Program Building"
   CHAVE, "Warnings in the Use of Objectives"

2. DO OUR PROGRAM AND METHOD ACTUALLY GROW OUT OF OUR DEFINED OBJECTIVES?

   a. Are our program and methods determined by the fact that "we have always done it that way," or do they grow out of clearly defined objectives?

   b. Illustrate how objectives have caused changes in our program.

   c. What changes are now needed in the light of clearer definition of objectives?

   DONNELLY, "Objectives of Christian Education"
   SMITHER, "Defining Objectives"
   VIETH, "Objectives and Program Building"
   CHAVE, "Warnings in the Use of Objectives"

3. WHAT MAJOR PROBLEMS DO WE CONFRONT IN REALIZING OUR OBJECTIVES?

   CHAVE, "Warnings in the Use of Objectives"
   MACK, "Understanding Individual Young People"
   MUNRO, "Do Adults Want to Learn?"
   BARBOUR, "Creating Interest in Bible Study"
   DIENER, "Minneapolis Takes an Inventory"

4. WHAT PLANS SHOULD WE LAY FOR A CONTINUOUS CRITICAL STUDY OF OUR OBJECTIVES?

   DONNELLY, Objectives of Christian Education"
   SMITHER, "Defining Objectives"
   CHAVE, "Warnings in the Use of Objectives"
   DIENER, "Minneapolis Takes an Inventory"

Minneapolis Takes An Inventory

By Gloria Diener

ALTHOUGH there are more than 36,000 Protestant public school children of Minneapolis who are not enrolled in any church school, religious leaders of the city were not aware of the fact until it was revealed in a recent survey made by the Minneapolis Church Federation. This is but one of many significant items of information which were brought to light, only a few of which can be cited in this brief article.

At the request of the Educational Secretary of the Minneapolis Church Federation, during the winter of 1930, the International Council consented to supervise a survey of the church schools of that city. Since that time, 118 schools have been studied, the results tabulated and reported, and the Minneapolis Federation has, on the basis of this study, launched a ten-year program of constructive activities.

The major purpose of the study was to find and set forth significant facts about a sufficiently large number of Sunday church schools to indicate the general condition of schools throughout the city and to interpret these facts in light of the principles and goals set forth by the International Council in *Standard B for the Sunday Church School.*

Survey schedules were prepared by the Bureau of Research. The actual surveying was done by a group of thirty carefully selected, well-trained men and women of Minneapolis under the leadership of D. W. Staffeld. The surveyor spent at least one Sunday, and frequently two or more, in each school being studied in order to observe carefully the work being done and to verify all figures.

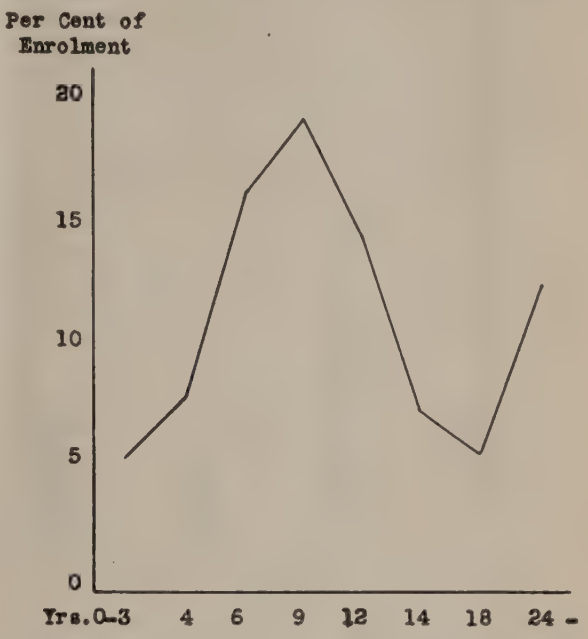
Scope of Study

The 118 churches included in this survey represent 48 per cent of the Protestant churches of Minneapolis. They undoubtedly give an accurate picture of the church school situation there. Such criteria as denomination, size of church, racial group, and type of community served entered into the selection of churches. Twenty denominational and non-denominational groups were included in this sampling, representing 54 per cent of the total Protestant church membership of the city The total church school enrolment of these 118 churches is 28,391.

Church School Enrolment

The accompanying diagram of the age-group distribution of the total church school enrolment of churches surveyed tells a significant story. It will be noted that the largest per cent of the total enrolment is to be found in the junior age. A tragic tale is revealed in the sudden decline of the line between the junior and adult ages. The ascending line for the adult group does not necessarily mean that when individuals reach adulthood they go back to the church school, rather this is accounted for by the wide age range of this group—all over twenty-four years of age.

On the basis of 28,391 individuals enrolled in 118 church schools it was estimated that the church school enrolment of the city is 59,449. In a comparison of these enrolment figures with those of the public schools it was found that Protestant church schools have enlisted only 52.4 per cent of the Protestant public school constituency of the city. Needless to say, these figures resulted in an "Increase" emphasis being placed upon the Federation program. Average attendance figures were probably not so accurate as those for enrolment because of inadequate records, but figures secured indicate a 74.9 per cent average attendance.



Age-group Distribution of Enrolment

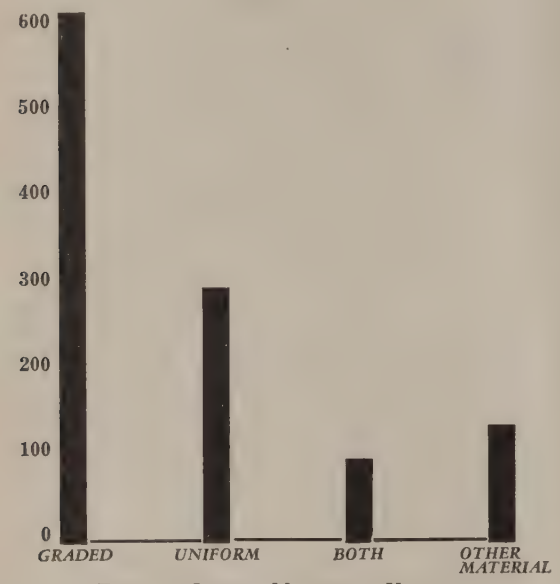
Curriculum

Various phases of the curriculum were investigated but space permits only a few facts regarding two phases of it: lesson materials and service projects.

The accompanying diagram of the types of lesson materials used is almost a reverse picture of similar ones which appeared only a few years ago, such as those in the report of the Indiana Survey. Fifty-four and three tenths per cent of the departments in the schools surveyed are using graded lesson materials; 25.2 per cent use Uniform; and 12.1 per cent use independent or original materials. In a number of cases the report was that the department is using "denominational material" but whether it was graded or uniform was not stated. This accounts for the column with the caption "both." A large amount of the lessons listed as "other material" should be classed as graded material, thus the total per cent using graded material is approximately 68. Twenty and five-tenths per cent of all the graded lessons used are in primary departments with only a slightly smaller percentage in junior departments, but comparatively few graded lessons are to be found above the junior age. Only fifteen young

people's departments are using any kind of graded material and only two adult departments.

Both extremely conservative and very progressive schools were included in the study as evidenced by the fact that one school reported the use of the catechism throughout the school, while on the other hand, one department reported that it is being used as an experimental department under the direction of the national denominational board which gives tests from time to time and to which reports are made.



TYPES OF LESSON MATERIALS USED

Although a large number of worth-while service projects were reported, the total number of departments participating in these undertakings is not large. Departments reporting the largest number of such projects were primary and junior but because of irregular groups and the smaller number of departments above the junior age it is evident that the percentage of young people and adults participating in service activities is relatively high. The activities listed most frequently were:

Baskets of food to needy
Miscellaneous gifts to underprivileged people
Offerings for some special cause
White Gift service
Gifts to mission schools
Equipment for church, contributions to church building fund
Gifts to hospitals
National World Friendship project

Among others listed by one or more departments were:

Books for library
Scrapbooks for nursery department (a beginner department)
Summer training camp
Publication of community paper
Fostering of a boys' club
Responsibility for social program for all departments of the church school (a senior department)
Picnic for children
And in one mission Sunday school the children pay the janitor's salary.

The size of the church does not seem to be a determining factor in either the number or extent of service projects.

LEADERSHIP

Data concerning education, training, and experience were secured from 2,039 of the 3,578 leaders in the schools surveyed. Of this number 1,556 are teachers, the rest are general school and department officers.

The 1,956 who gave their age show the following distribution:

Under 16	37	25-29	218
16-19	290	30-34	227
20-24	348	Over 35	836

The median age is 32 years. Forty-two and seven tenths per cent are over 35 years of age. In the Indiana Survey it was found that slightly more than 56 per cent of the 2,020 Indiana schurch school teachers giving this information were over 35 years of age.

Less than one per cent of the leaders giving information concerning their education have not completed grammar school work. Sixty-five and three tenths per cent are high school graduates; 12.6 per cent have had some normal school work; and 14.4 per cent are college graduates. Of the total number of college graduates, 4.5 per cent have had an average of 1.9 years of graduate work. These per cents are based on information secured from 1,984 leaders.

Perhaps the greatest lack in the church schools of Minneapolis is that of religious educational training of leaders. Only 3.3 per cent have had even one college course in Bible or religious education. The number of people who can take college courses may be limited by many factors, but there are ever-increasing opportunities for training for church school leadership through Standard courses. Community training schools and local leadership classes are being conducted in Minneapolis and 70 per cent of the schools studied reported participation in some type of training school during the year—53 per cent in cooperative schools; but only 18.3 per cent of the total number of leaders in these same churches received any training during the year. Of the total number of leaders only 12.3 per cent have ever received any credits in the Standard Leadership Curriculum and only .03 per cent took any Standard courses during the year previous to the survey.

Another important factor in the training of leaders is reading. Each of the 2,039 leaders who filled out blanks was asked to state the approximate number of religious or religious educational books read during the year. The total number reporting some reading was 874—42.8 per cent. Eight hundred and fifty individuals reported the approximate number of books read—a total of 4,114, or an average of 4.8 books per individual. Each person was asked to list the "most helpful" book read and the total number of books named was 347. Only six books were named by ten or more people; thirteen were named by from five to nine people; ten were listed four times; and eighty-one books were named only once. The six books which were named most frequently were:

Jones, *Christ of the Indian Road*
Barton, *The Man Nobody Knows*
Betts, *How to Teach Religion*
Coe, *What Is Christian Education*
Barton, *The Book Nobody Knows*
Jones, *Christ at the Round Table*

Eighteen and six tenths per cent of the leaders participating in this study have had teaching experience in the public schools. These 370 individuals have taught an average of 7.3 years. One thousand, four hundred and twenty-one teachers reported the number of years they have been teaching in the church school—an average of 8.4 years.

(Continued on page 37)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT SUGGESTIONS FOR NOVEMBER

*By Clara Beers Blashfield**

THEME FOR THE MONTH: *Thanks for What We Have Received from Others.*

To the Leader

During every month, stress is placed upon thankfulness to God for good gifts. But our gratitude seems to take on an even deeper significance during the Thanksgiving month. Not only do we consider the many things for which we should thank God, but we discover with our children that there are many ways in which to say "thank you." Even a young child may learn that "he prayeth best who loveth best"; and that it is not enough ever just to say "thank you" with the lips. Worship is much more than a matter of the lips. It is a motivating force lying back of the child's increasing ability to act in a more Christlike manner in his everyday living. Worship as interpreted by Jesus, is always connected with the matter of service to others, with being loving and kind always. "Let us not love in word neither in tongue; but in deed and truth." (I John 3:18.)

It is well sometimes, even with children to think back to the days of long, long ago and to recall stories that have been told them of these long ago times. How many things we owe to these peoples! Way back in Bible times, there were those from whom we have been able to learn much. We remember about Samuel and recall how gladly and willingly he did the tasks set before him. He listened and God helped him to know what he should do. Then, too, we are grateful for those brave men and women who had such a struggle here in America, the Pilgrims, those courageous folk who were willing to be hungry and cold and over-worked just so long as they might be privileged to worship God as they thought was right. We are also thankful for our parents and grandparents who helped build our church in which we worship God.

WHAT THE NOVEMBER PROGRAMS MAY CONTRIBUTE TO THE CHILD'S RELICIOUS GROWTH

1. A growing appreciation for our inheritance—Hebrews, early Christians, forefathers in our own country and of our own church.
2. Increased ability in learning to accept responsibility.
3. A recognition that we, even as Samuel, should realize what it means to hear God speak, and to heed the call.
4. That we may say "thank you" to God for our good gifts in several ways, but primarily as we learn to share.

SUGGESTED EMPHASES FOR NOVEMBER

First Sunday: *Gratitude for the Story of Samuel from Our Bible.*

1. His close relationship to God. "I will hear what God the Lord will speak." (Psalm 85:8).
2. His helpfulness in the church. "Even a child is known by his doings." (Proverbs 20:11).

Second Sunday: *Our Gratitude for the Lives of the Pilgrim Fathers.*

1. Their willingness to work.
2. Their willingness to suffer in order to be free to worship as they thought was right.
3. Their own giving of thanks to God.

Third Sunday: *Gratitude for Our Church.*

1. What makes a church? People, building, equipment, etc.
2. Have *we* a responsibility toward keeping it lovely for ourselves and others?
3. We should invite others to share in the use of our church.

Fourth Sunday: *How We May Show God that We Are Thankful.*

1. We may speak to him.
2. We may sing praises.
3. We may read from his book, the Bible.
4. We may sit and think quietly about him (as we listen to quiet music, watch a picture, or hear a story).
5. We thank God most of all as we share.

FOR THE PUPIL TO DISCOVER

What have I for which to be thankful?

Just what is meant by the following verses from our Bible: "Be still, and know that I am God." (Psalm 46:10). "I will hear what God the Lord will speak." (Psalm 85:8)

Why were the Pilgrims willing to remain in this country and be cold and even hungry, when at the end of a hard year they could have returned? (See picture "Departure of the Mayflower," Bayes. Interpretation found in *Famous Hymns with Stories and Pictures*, Bonsall or intermediate service for November 20.)

What makes a church?

What is our responsibility toward our church?

How do we say "thank you" to anyone?

How may we thank God?

ENTERPRISES WHICH MAY LEAD TO WORSHIP

1. Study the picture, "Infant Samuel." Paste small copies in scrapbooks the children are making to give their parents for Christmas. These verses may be printed below:

"Be still and know that I am God." (Psalm 46:10)
"I will hear what God the Lord will speak." (Psalm 85:8)

"Even a child is known by his doings." (Proverbs 20:11)

2. Follow previous plan, but use "Pilgrims Going to Church," by Boughton, as the picture and such verses as: "Serve the Lord with gladness." (Psalm 100:2a)

3. A third picture for the booklet, "Our Church." The taking of a kodak picture of the church may be a part of this enterprise if the group can come on a weekday to do this. Use such verses as "I was glad when they said unto me, 'Let us go into the house of the Lord.'" (Psalm 122:1)

4. Incidental memorization of the verses used.

5. The words of the song, "We Love Our Church, O God"[1] may be printed on one page of the growing booklet.

6. A copy of "The Angelus" may be included in the group of booklet pictures. Such verses as "Surely the Lord is in this place" and "I will give thee thanks with my whole heart" may be used.

7. Learn to interpret "L'Angelus,"[15] by Gounod.

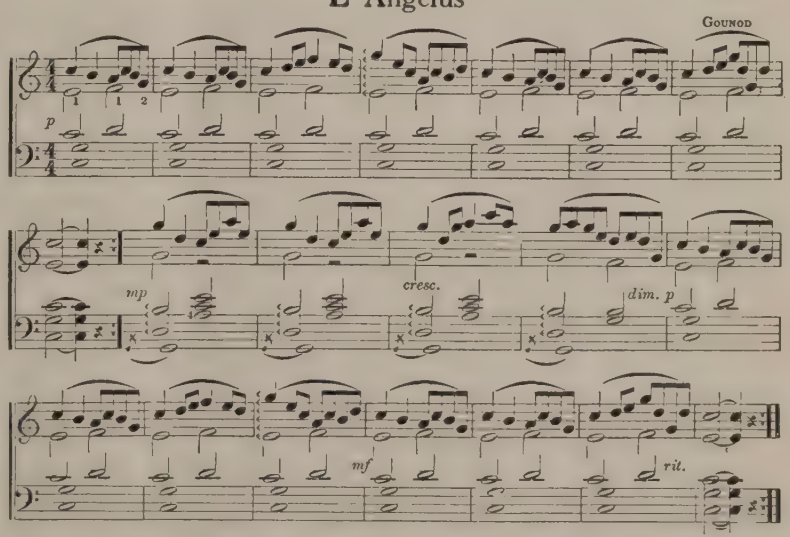
8. Bring special gift money each week. This "special" money may be used toward purchasing the pictures if the school cannot buy the copies. The money may be used toward a basket of food the department wishes to give to a needy family, in case the pictures have been bought by the school.

9. Learn a special "grace" to be used at home, at the table.

10. The bringing and dedication of canned goods, jellies, vegetables, etc., for the Thanksgiving basket.

11. Children may come on a weekday to frost cookies, stuff dates, fill baskets, and deliver them.

L' Angelus

GOUNOD

It is safe to assume that this selection was inspired by the well-known painting, "The Angelus," by Millet. Most children, being familiar with the story of the picture, will readily make the association when the title of this music is given them.

"L'Angelus" is a tone-picture and is Gounod's method of telling us what Millet told us on the canvas. We may speak of this music as "A Thankful Song," the music at times simulating the bell that calls to worship. We may, in fact, use this music as a call to worship, for that is what it really is.

"Let us watch the Millet picture," we may suggest to a group, "and at the same time listen to the music. Each is telling us the same thing. Perhaps you may hear parts where the music reminds you of a bell ringing across an evening landscape, as is the angelus bell in this picture. Listen very carefully to see if you can hear the bell calling us to thank God, just as these people in our picture are doing." After getting a few responses from the children, the selection, or a part of it, may be played again. After a second listening the leader may suggest, "Shall we thank Him now?"

—From *Song Friends for Younger Children*. Blashfield. Copyright, 1931, by The Vaile Company. Used by permission.

*Madison, Wisconsin.

NOTE: Unless one teaches in a department having the longer session, it may seem difficult to find time for activities that help prepare the mind for worship; however, if use is made of every available moment, much does become possible even in the hour and a quarter which is at the disposal of most of us. Remember that church school begins with the arrival of the *first* child! While much of the suggested work will constitute pre-session activities, some of it may well be done as class enterprises.

Suggested Procedure for November 27

THEME: *How May We Say "Thank You" to God?*

EARLY ACTIVITIES: Enjoying together our booklets, with an opportunity for the quoting of some of the verses used. Learning to listen to "L'Angelus," through coming to understand something of its significance. Use with the interpretation a large copy of Millet's "The Angelus."

CALL TO WORSHIP: "Enter Into His Gates with Thanksgiving." (This may appropriately be used throughout this month as the call to worship.)

LEADER: "This is the day which the Lord hath made."

RESPONSE: "Let us be glad and rejoice in it."

SONG RESPONSE: "Rejoice, Give Thanks, and Sing!"[12]

LEADER: "Let us worship as we quietly listen while Miss — plays our thankful song without words."

QUIET MUSIC: "L'Angelus"[15] (Millet's "The Angelus" in evidence, interpretation having previously been given.)

SCRIPTURE (*read from the Bible*): "The Lord hath done great things for us whereof we are glad." (Psalm 126:3) "O Come let us sing unto the Lord!" (Psalm 95:1)

SONG: "We Thank Thee"[10]

INFORMAL CONVERSATION: "Let us name a few of God's good gifts to us." After several have been named, the leader may ask, "How do we say thank you to mother when she does something lovely for us?" (Answers will be given by children.) "Yes, we tell her 'Thank you' don't we? How else do we thank her? Is it enough just to let our lips say 'Thank you'? How do we show her we are glad and thankful?" (Answers.) "How do we say 'Thank you' to God?" Children may say we *tell* him, we *sing* to him, we *read* out of his book. It is our aim in this lesson to help the group to see that we thank him best of all as we *do what he wants us to do.* "He wants us to share what we have with others and that is how we thank him best of all."

PRAYER:

Dear Father, we do thank you for the many things you have done for us. We know it is not enough just to tell you that we love you and are thankful. Help us always to show our love and our thanks by doing kind and helpful things. Help us to share what we have with others. Amen.

OFFERTORY: "L'Angelus"[15] (See accompanying music.)

SONG: Refrain of "Father We Thank Thee"[3]

Materials

SUITABLE MUSIC:

Songs: "We Love our Church"[1]
"Our Dear Church Was Builded" (Harrington melody)[2]
"Father, We Thank Thee"[3]
"The Summer Days Are Ended"[4]
"Praise" (Praise Ye the Lord)[5]
"Back of the Loaf"[6]
"Our Thanks for Friends"[7]
"Our Thanks for Music"[8]
"Something Happy" (Every Morning Seems to Say)[9]
"We Thank Thee"[10]
"Enter Into His Gates"[11]
"Rejoice, Give Thanks, and Sing"[12]
Instrumental Music: "In the Church"[13]
"A Thankful Song"[14]
"L'Angelus"[15]
Record: "Alceste"—Victor No. 19607B (Play "go to church.")

SCRIPTURE:
"Every good gift and every perfect gift is from the Father." James 1:17a
"The earth is full of the goodness of the Lord." Psalm 33:5b
"Serve the Lord with gladness." Psalm 100:2a
"Come before His presence with singing." Psalm 100:2b
"God loveth a cheerful giver." II Cor. 9:7b
"Freely give." Matthew 10:8b

PICTURES:
"Child Helping His Mother" (Chas. Scribner's Sons)
"We Give Thee Thanks," J. W. Wilcox (Primary Picture Set, First Year, Christian Board of Publication, St. Louis)
"Thanksgiving" (Chas. Scribner's Sons)
"Sharing the Feast" (Primary Picture Set, Part I, Graded Press)
"Christ in the Temple," Hofmann

STORIES AND POEMS:
"A Woman Shares All the Food She Has," I Kings 17:10-16
"Anytime, Anywhere," from Beginners in *God's World,* Shields
"Little Trot," from *Primary Worship Story Programs,* Berg; also Pupil's Folder No. 8. Course I. Part 1, Graded Press
"The Thankful Robin," Guild and Poor
"When All the People Felt Like Singing," Course I, Part IV, Session 42, Graded Press (Use picture of David playing the lyre)
"The Pilgrims Came," Wynne, from *One Hundred Best Poems for Boys and Girls* (Whitman Publishing Co.)

[1], [2], [5], [7], [9], [10], [11], [12], [15] Blashfield, Clara Beers, *Song Friends for Younger Children.* Rock Island, Ill., Vaile Company, 1931.
[3], [6], [9] *Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.
[4], [6] Shields, Elizabeth McE., *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.
[8], [10] *The Child's First Songs.* 1927.
[9] Danielson and Conant. *Song and Play for Children.* Boston, The Pilgrim Press, 1925.
[12], [14], [15] *Worship Songs for Primaries.* 1924.
[2], [3] Thomas, Edith Lovell, *A First Book in Hymns and Worship.* New York, The Abingdon Press, 1922.
[3] Danielson and Conant. *Songs for Little People.* Boston, The Pilgrim Press, 1915.
[5], [11] *Carols.* Wapello, Iowa, Leyda Publishing Co., 1914.
[8] *The Music Hour.* Elementary Teacher's Book, Book I. 1929.
[8], [9] *The Children's Hymnal and Service Book.* Philadelphia, Board of Publication of the United Lutheran Church in America, 1929.

JUNIOR DEPARTMENT SUGGESTIONS FOR NOVEMBER

*By Marie Cole Powell**

THEME FOR THE MONTH: *Gratitude for Our Heritage*

Since America is now the home of many races and of peoples with widely varying religious and social backgrounds, there is need that boys and girls shall develop the spirit of tolerance, based upon an appreciation of these various strands in our national heritage. The following suggestions include some familiar worship materials from the services suggested in the March and April numbers of this magazine. While we do not want to use materials until they become trite to the boys and girls, still materials, once enjoyed, should be recalled and used often enough to deepen and enrich their meaning.

The Thanksgiving emphasis usually stresses the contribution of the Pilgrims. Through the following worship services, the objective is to arouse gratitude to God for our religious heritage in its broader aspects, thus developing a greater sense of fellowship with *all* American citizens. Some of the people of other religions who have sought our shores, refugees from religious persecution and bigotry, as the Jews and Armenians, have had such strong feelings of gratitude for their adopted heritage, that their example may stimulate gratitude in the hearts of boys and girls who are rather inclined to accept America and all that it stands for without any very genuine feelings of gratitude. In churches where the junior department includes children of Roman Catholic, Jewish, or other backgrounds, these services may strengthen their feeling of having a real share in the heritage of America.

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November 6

THEME: *Gratitude for Our Fathers of Many Religious Faiths*

INFORMAL DISCUSSION:

1. Recall the hymn, "The Fathers Built This City." Read verse 1 aloud to see if it describes our city. Ask if any know anything about any of the early citizens of the community.

2. If there have been community celebrations commemorating the founding or early days of the community, recall these.

3. Or appoint a committee or several committees of juniors to interview old citizens who remember the early days or who are descendants of the early settlers.

4. Take an imaginary trip (an actual trip would be better, if there is time) around our city (or town). Discuss the things which we pass on this trip, which have been built for us, as:

a. Libraries and schools. Our fathers built these that we might have an education. Tell any anecdotes available about any early school teacher who left an influence behind him.

b. Art museums, public parks, statuary, beautiful examples of architecture. Our fathers built so that we might enjoy beautiful things.

c. Playgrounds, parks, fire stations, hospitals, welfare agencies, etc. Our fathers planned so that we might enjoy health and play and safety.

d. Churches (Protestant and Roman Catholic), cathedrals, synagogues, temples, meeting houses. Our fathers built this city so that all people could worship God in the way of their own religion.

POINTS TO EMPHASIZE:

1. That not only we, but boys and girls in all other villages, towns, and cities are grateful for what the early fathers built for them. For instance, boys and girls in California will think of Father Junipero Serra who walked from Mexico to northern California, building the first missions and building a new civilization as he went.

2. That, as the Pilgrims came to worship God as they wanted to, so people of other religious groups have come to America for the same reason. Suggest:

a. The Quakers and their leader, William Penn.

b. The Moravians in Pennsylvania. Refer to their beautiful Easter ceremonies at Bethlehem, Pa., to which people come from all over our country.

c. The Jews. Refer to their persecution through the centuries, their loyalty to their religion, their fleeing to America to find a place to worship. Mary Antin, Edward Steiner, and others.

d. The Scandinavian Lutherans and their settlements in the northwest.

e. The Roman Catholics and their priests, like the much-beloved Father Marquette and Father Serra.

3. That their people have dreamed of America as the country where they could be free to worship God as they believed was right, but that not always have they been given this freedom.

a. Treatment of Jews by many people. Revival in Germany of hatred of Jews by the Hitler party and branches of this anti-Jewish group being started in America. The Jews blamed for the war, the present bad conditions, etc. Very unfair.

b. The treatment of the Quakers in early days of colonies.

c. Treatment of Roman Catholics. The Ku Klux Klan.

4. That many of these citizens have shown their gratitude by serving our country in many splendid ways.

a. The Quakers and their work during the war. Their present relief work among the striking miners in the Kentucky mines.

b. The Jews. Their fine philanthropic work. Their great leaders who have enriched our national life, as

lius Rosenwald, Jacob Strauss, Walter Damrosch, d others. We hear over the radio many great Jew- h musicians, as Toscha Seidel, Fritz Kreisler, Harold auer, Madame Schumann-Heink.

Worship Service

ALL TO WORSHIP: "My church has but one temple" (See *International Journal*, April, 1932, page 37)

HYMN: "Gather Us In, Thou Love That Fillest All"

LEADER:

Two thousand foreign-born men sat breathlessly one ay during the world war while the President of the nited States, Woodrow Wilson, welcomed them to tizenship. These men from countries across the seas d just become citizens of America. One of them, g Ivan, had come all the way from the Land of error because on a spring day while he was plowing the fields he had had a dream of a country where e could be free. And now the president was talking d this was what he was saying to him:

"You were drawn across the ocean by some beckon- g finger of hope, by some vision of a new kind of stice, by some expectation of a better kind of life. ou dreamed dreams of this country, and I hope you rought the dreams with you. A man enriches the ountry to which he bring dreams, and you who have rought them have enriched America.

"No doubt you have been disappointed in some of s; but remember this: if we have grown poor in the deal, you brought some of it with you. Each of ou, I am sure, brought a dream, a glorious, shining ream, a dream worth more than gold or silver, and hat is the reason that I, for one, make you welcome."

Let us sing about Ivan's dream and as we sing, be hinking what we can do to make his dream come rue.

HYMN: "America the Beautiful"

LEADER: Let us put our dreams and the dreams of men and women and boys and girls like Ivan, into a prayer.

PRAYER: By leader

LEADER: After this, when we sing,

O God, beneath thy guiding hand,
Our exiled fathers crossed the sea,

we shall think not only of the Pilgrims, but of the Quaker fathers, the Jewish fathers, the Roman Catholic fathers, all the fathers of every religion that has helped to build America.

HYMN: "O God, Beneath Thy Guiding Hand"

November 13

THEME: *Gratitude for Our Roman Catholic Heritage*

PREPARATION FOR WORSHIP:

1. *Helpful pictures.*

"The Manuscripts," by Alexander (from the murals, "The Making of the Book" in the Congressional Library)

"St. Francis and the Birds," by Giotto and by Margaret Tarrant

"Angels," by Fra Angelico

Madonnas by Italian painters

Pictures of European cathedrals

2. *Emphasize our debt to the Roman Catholics.*

a. For preserving for us the Bible, with its story of Jesus, through the dark ages.

b. For the lives of the saints, like St. Francis, St. Christopher, and others.

c. For beautiful cathedrals.

d. For beautiful Roman Catholic churches in our cities today. Refer to any Gothic Protestant churches familiar to the children and our debt to Roman Catholicism for this type of architecture.

e. For great religious paintings.

f. For great music of the church. Recall the music of "Palestrina" (See *International Journal* for March, 1932, page 35). Recall the hymns written by the early church fathers, used in the March and April services.

Worship Service

(For this service, create as church-like an environment as possible, through the use of a beautiful religious picture, a table with flowers, arranged as an altar. In some churches it may be possible to have this service in the church itself.)

OPENING PRELUDE: Selection from the "Gloria Patri" of "Palestrina," 1591 (See *International Journal* for March, page 35. Also No. 64 in the *New Hymnal for American Youth.*)

CALL TO WORSHIP: "My Church"

RESPONSE: "Alleluia" from "Palestrina" (See March *Journal*)

HYMN INTRODUCTION: We are singing this morning hymns that were written many years ago by the early Christian fathers. You will remember that the next one was written by St. Francis of Assisi.

HYMN: "All Creatures of Our God and King"

UNISON READING: "Canticle to the Sun" by St. Francis

STORY: "Father Marquette, the Man of God" (Found in *Pioneer Heroes* by J. Walker McSpadden, Thomas Y. Crowell Co., and in many other collections of frontier and American historical hero stories.)

PRAYER: "Transcending All Differences" (Selection 420 in the *New Hymnal for American Youth*)

HYMN: "Shepherd of Tender Youth" by Clement of Alexandria, 220 A. D.

November 20

THEME: *"Gratitude for Our Jewish Heritage*

RECALL:

1. Stories of age-long persecution of Jews. Stories of Jewish refugees to our country.

2. The religious heritage and training of the boy Jesus. The religious customs in his home, as the mesusah over the lintel, the holy light, the repeating of the psalms. The Jewish festivals, as the Feast of Lights in which one more candle was lighted in each home each evening during the feast and accompanying prayers said.

3. Present-day Jewish customs and traditions, many of them unchanged through all the years. Two groups of Jews, the orthodox and the liberal. The orthodox keep all the old customs, while the liberals try to give new meanings to them for people living today. But all Jews worship the God of their fathers and all remember the sufferings and persecutions of their race. In America they have built beautiful temples in our cities where they feel free to worship the God of Abraham and Isaac.

4. The debt of gratitude which we owe to the Jews, because,

a. They have given us our Bible, the Psalms, etc.

b. Jesus was a Jew.

c. Many Jews have done splendid things for our country.

d. They have always been true to their God in spite of persecution.

5. "The Jewish Prayer for Peace" (See programs for school with combined departments for November 6.)

APPRECIATION OF NEW MATERIALS:

1. A Jewish Melody, found in the *American Student Hymnal*, No. 300, "Praise to the Living God." If possible, have the children learn this and compare its words with those of some of the Psalms.

Worship Service

INTRODUCTION: In our worship service this morning we are going to use some of the great psalms and prayers which the Jewish people have handed down to us. We shall have a story about a Jewish girl who found America to be the land of her dreams. Our opening prelude is an old Jewish tune.

OPENING PRELUDE: Jewish Melody (See above)

CALL TO WORSHIP (*repeated in unison*): Psalm 100

HYMN: *"Praise to the Living God"* (See above)

PRAYER: "Jewish Prayer for Peace"

STORY: "Mary Antin and the Promised Land," Houghton Mifflin Co. (Use sections from *The Promised Land* by Mary Antin)

LEADER: In their years of exiles and of persecution, as they have been driven from one country to another, the Jews have found comfort and strength in their psalms, reminding them that God will care for them. We all know one of these great psalms of comfort, the twenty-third Psalm. Instead of saying it this morning, let us sing it, as it has been set to music.

HYMN: "The Lord Is My Shepherd"

November 27

THEME: *Gratitude for Our American Heritage*

Have before the group Boughton's picture, "The Pilgrims Going to Church," or any other picture of the Pilgrims.

OPENING PRELUDE: "America the Beautiful"

HYMN: "O God, Beneath Thy Guiding Hand"

LEADER: Alice is going to read to us a

POEM: "The Pilgrims Came" by Annette Wynne (found in *One Hundred Best Poems for Boys and Girls*, Whitman Publishing Co., Racine, Wisconsin)

LEADER: John will read part of the first Thanksgiving Proclamation, issued by Governor Bradford.

READING: "First Thanksgiving Proclamation"

LEADER: When the Pilgrims landed at Plymouth they did not know that only a few years later, thousands of miles across the great continent of America, a Roman Catholic priest, Father Marquette, would be paddling his canoe down the great Father of Waters, opening up the wilderness and teaching the Indians about a loving God. Philip is going to tell us what one of these Indians said to him.

READING:

I thank thee, Black Gown, for taking so much pains to come and visit us. Never has the earth been so lovely nor the sun so bright as today. I pray thee to take pity on me and all my nation. Thou knowest the Great Spirit who has made us all, then speak thou to him and hear thou his words; ask him to give me life and health, and to come and dwell among us that we may know him.

—From *Famous Discoverers and Explorers* by Johnston, L. C. Page Co.

LEADER: When the Pilgrims landed, they never guessed that other races, through the years, would keep coming to America, as to the country of their dreams, to find freedom to worship God. There is a song which tells the story of all the pioneers who came to America and pushed their way across the continent, building the cities of their dreams. The man who wrote this hymn has a church in New York City where people of all races and all religions are welcome. Let us sing the first two verses and as we sing see pictures of the early pioneers in their covered wagons pushing westward; of the Quakers and William Penn sailing for America; of the Jews driven out of Russia and coming to this country, as Mary Antin did to America the Beautiful.

HYMN:

America triumphant!
Brave land of pioneers;
On mountain peak and prairies
Their winding trail appears.
The wilderness is planted;
The deserts bloom and sing;
On coast and plain the cities
Their smoky banners fling.

America triumphant!
New shrine of pilgrim feet!
The poor and lost and hunted
Before thine altars meet.
From sword of czar and sultan,
From ban of priest and peer,
To thee, o'er trackless waters,
They come in hope and fear.*

LEADER: Let us read the next verse aloud and see if we can think what are some of the "foemen" of which it speaks.

America triumphant!
Grasp firm thy sword and shield;
Not yet have all thy foemen
Been driven from the field.
They lurk by forge and market,
They hide in mine and mill;
And bold with greed and conquest,
They flout thy blessed will.

(Suggest, among the "foemen," oppression of the poor, conditions in mines and

*Musical setting found in *American Student Hymnal* (The Century Co.) or it can be sung to familiar hymn tunes, as "Greenland" or any 7676D meter.

Words used by permission of the author, John Haynes Holmes.

mills, race and religious prejudices.)

LEADER: We are glad that we know some of the splendid things that the Quakers, the Jews, the Roman Catholics, and the Lutherans have done for our country and theirs. We are glad that they, as well as the Pilgrims, are the fathers of our nation. We want to join with all races and religions in thanksgiving for our country. As we sing verse 4, let us make a pledge to make our country a friendly country.

America triumphant!
Triumphant thou shalt be!
Thy hills and vales shall echo
The shouts of liberty.
Thy bards shall sing thy glory,
Thy prophets tell thy praise,
And all thy sons and daughters
Acclaim thy golden days.
—JOHN HAYNES HOLMES.

For excellent materials on Americanization, see Book One of *Literature and Living* by Lyman and Hill (Scribners).

INTERMEDIATE DEPARTMENT SUGGESTIONS FOR NOVEMBER

*By Thelma D. Diener**

These services of worship to be uplifting and fortifying must be very carefully planned in accord with the experience of the group sharing in them. The word "heritage" may mean practically nothing to a great many in the department at the first of the month, however, by the end of the month, each one should not only have acquired for himself a rich meaning for the word but also a sense of responsibility to himself and society for all that the word implies.

Remember to pay particular attention to the details, such as offering plates in place, ushers who have been instructed when to seat late-comers, plenty of hymnals for everyone before the prelude, proper ventilation in the room, etc.

The call to worship and offering service given for the first Sunday are appropriate for use the entire month and may be repeated if desired.

November 6

THEME: *Thanking God for Our Ancient Heritage*

PRELUDE: "Pilgrim Chorus," Wagner

CALL TO WORSHIP:

Leader: Let the heart of them rejoice that seek the Lord.

Response: He is the Lord our God;
His Judgments are in all the earth.
He hath remembered his covenant for ever,
The word which he commanded to a thousand generations.

Leader: O give thanks unto the Lord, for he is good;
For his loving kindness endureth forever.

Unison: Remember me, O Lord, with the favor that thou bearest unto thy people;
That I may see the prosperity of thy chosen.
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.

HYMN: "Marching with the Heroes"

SCRIPTURE: Hebrews 11:32-40

HYMN PRAYER: "To Thee, Eternal Soul, Be Praise"

POEM (*should be memorized and given by an intermediate*):

"Life's Heritage"

A highway runs beside my door—
Just a broad, straight road and nothing more,
Except when the westering sun droops low
Till the dust in the air takes a golden glow
Like a veil or a web, and within its sheen
The present fades as the past is seen.

Then like a dream down the broad highway
Pass women of old and of yesterday;
Spartan mother, a jeweled queen;
Peasant martyr and Magdalene;
Fair young faces unmarked by years,
Sad eyes faded and dimmed from tears;
Brave, strong shoulders unbent by loss,
Old backs bowed from a long-borne cross.
Rank on rank, a mighty throng,
They march to the beat of an unheard song;
Mothers of men they have toiled and wept
That a dream might live and a flame be kept.

Then from afar, like the whir of wings
A voice in majestic paean sings:
"These are they who have journeyed through,
They have kept the faith, they have builded true,
And the way will never be quite so long
Because they have wrought so fair and strong."

The vision fades . . . . and the road once more
Is only a road by my open door.
Through a mist of tears I lift mine eyes
To the first faint star in the twilight skies,
And breathe my prayer on the evening breeze;
"Thank God for my heritage from these!"
—LYTTON COX.

OFFERING:

Offertory: "We Bless Thee for Thy Peace" or "Come, My Soul, Thou Must Be Waking"

Prayer: (This prayer may be either sung to the tune "Pentecost" or repeated in unison)

All things are thine; no gift have we,
Lord of all gifts to offer thee;
And hence with grateful hearts today,
Thine own before thy feet we lay. Amen.
—JOHN GREENLEAF WHITTIER.

HYMN: "Forward Through the Ages"

November 13

THEME: *Thanking God for the Early Christians*

HYMNS: "Faith of Our Fathers"
"March On, O Soul, with Strength"
"For All the Saints"

SCRIPTURE READINGS: Acts 5:17-32; Acts 6:8-15 and 7:55-60; Any of the stories of Paul's heroic deeds.

TALK: We will accept our heritage from the early Christians by meeting the problems we have to face today with their courage, whole-heartedness, and devotion. More or less parallel situations may be cited between the rulers of old persecuting Christians for teaching Jesus; and the indifference to need, slavish following of the crowd, selfishness, thoughtlessness, etc., keeping us today from teaching of Jesus by our lives. (If at all possible, this talk should be given by an intermediate.)

PRAYER: A prayer of thanksgiving for the lives of the early Christians, and for our religion which has been so enriched because of their lives.

RESPONSIVE READING:

Leader: Consider the lively examples of the holy Fathers, in whom true perfection and religion shines; and thou shalt see how little it is, and almost nothing, which we do now in these days.

Response: Alas! what is our life, if it be compared to them!

Leader: The Saints and friends of Christ served the Lord in hunger and thirst, in cold and nakedness, in labour and weariness, in watchings and fastings, in prayer and holy meditations, in many persecutions and reproaches. O, how many and grevious tribulations suffered the Apostles, Martyrs, Confessors, Virgins, and all the rest that endeavored to follow the steps of Christ!

Response: They spent all their time with profit; every hour seemed short for the service of God.

Leader: They renounced all riches, dignities, honors, friends, and kinsfolk; they desired to have nothing which appertained to the world; they scarce took things necessary for the sustenance of life; they grieved to serve their bodies even in necessity. Therefore they were poor in earthly things, but very rich in grace and virtues.

Response: They were strangers to the world, but near and familiar friends with God.

Leader: They were grounded in true humility, lived in simple obedience, walked in love and patience; and therefore they profited daily in the Spirit, and obtained great grace in God's sight. How great was their devotion to prayer! What ambition to excel others in virtue! How exact discipline then flourished! How great reverence and obedience, under the rule of their superiors, observed they in all things!

Response: Their footsteps yet remaining, do testify that they were indeed holy and perfect men.

Unison: O the lukewarmness and negligence of our times! that we so quickly decline from the ancient fervour, and are come to that pass, that very sloth and lukewarmness of spirit maketh our own life tedious unto us.

THOMAS A. KEMPIS

SPECIAL MUSIC: You may have a duet or quartette able to sing one of our earliest hymns, "Shepherd of Tender Youth," written by Clement of Alexandria about 220 A. D. If so, it would be very appropriate.

November 20

THEME: *Thanking God for Our Forefathers*

HYMNS: "Wild Roars the Blast, the Storm is High"
"O God, Beneath Thy Guiding Hand"
"Now Thank We All Our God"

SERVICE OF APPRECIATION:

Leader: Our forefathers were filled with the spirit of adventure. Our best way of thanking God is to resolve to answer the call of that spirit in our own lives.

Hymn: "Are Ye Able, Said the Master."

SOLO— "Are ye able," said the Master,
"To adventure far with me?"
"Yea," the sturdy dreamers answered,
"To the death we follow thee."

CHORUS—"Lord, we are able."
Our spirits are thine.
Remold them, make us,
Like thee, divine.
Thy guiding radiance
Above us shall be
A beacon to God,
To love and loyalty.

SOLO— "Are ye able," still the Master
Whispers down eternity,
And heroic spirits answer,
Now, as then, in Galilee.

CHORUS— (Repeat)

(NOTE: Music for this may be found in *The New Hymnal for American Youth*, but if the music is not available, the words may be used as a responsive reading.)

LEADER:

Another outstanding quality of our forefathers was their devotion to an ideal. We have before us the picture the "Departure of the Mayflower" by Bayes. Imagine yourselves in the places of these people in the picture. "When the Mayflower was ready to set sail for England came the supreme test of the faith of the Pilgrim Fathers. They had passed through a most severe winter. They had suffered from cold and hunger. There had been sickness, and over half their number had died. Now here was a chance to return to England, where they had comfortable homes, plenty to eat, and where other members of their families were living. It must have been a great temptation to return. Then they remembered those who had died in this country; who had given their lives that we might have freedom to worship God. They must carry on their work! This country was their home. Not one soul went back."—From *Famous Hymns with Stories and Pictures* by Bonsall.

LEADER:

Because of the hardships that they faced and overcame, we all can clearly see that the first loyalty of our forefathers was to their religion. "How many of us would go to church next Sunday, if we knew that we would be imprisoned for going? It seems almost impossible for us to imagine. It is so easy for us to go to church, that we are tempted to forget what others have gone through that we may have our faith." Let us sing the hymn, "Faith of Our Fathers, Living Still" which "tells us very vividly of the hardships and persecution through which they went. Frederick W. Faber, the writer, had good reason to think about these things, for he came from the Huguenots of France. At one time there were seventy thousand of them who stood the test of being willing to suffer and die for their faith."—Quoted passages from *Famous Hymns with Stories and Pictures* by Bonsall. By permission of American Sunday-School Union.

HYMN: "Faith of Our Fathers, Living Still"

LEADER: Let us bow our heads and pray silently together.

PRAYER GUIDE:

Let us thank God for a religion which is worthy of our loyalty and love. For a religion which called our forefathers from ease and comfort to a hard struggle against dangers which made even life itself uncertain and yet a religion which in spite of all this, made them happy and contented, and gave them courage to meet all of their difficulties heroicly.

Let us ask God to make our religion more important to us than it was to our forefathers, that it may give us courage to meet life unafraid, love for our fellows that will keep us discontented with less than the life abundant for all men, and a sense of the nearness and goodness of God which will demand our complete allegience to him and his plan for us.

*Director of Presbyterian Student Work, West Side Medical Center, Chicago, Illinois.

Now let us ask God to guide us as he did those who ve gone before us to seek new heights and to work thusiastically toward their achievement. Amen.

OTE: The picture referred to, "Departure of the Mayflower," may be either unveiled at the time for its use in your service or may be before the group during the entire service. Regardless of how you use it, it should be placed where it will be in full view of everyone present and should be well lighted.

LOSING THOUGHT:

ew occasions teach new duties: Time makes ancient good uncouth;
ney must upward still, and onward, who would keep abreast of Truth;
o, before us gleam her camp-fires; We ourselves must Pilgrims be,
tunch our Mayflower, and steer boldly through the desperate winter sea,
or attempt the Future's portal with the Past's blood-rusted key.

—JAMES RUSSELL LOWELL.

November 27

HEME: *Paying Our Debt*

YMNS: "Though Fatherand be Vast and Fair"
"Thou Lord of Light, Across the Years"
"Marching with the Heroes"
"Forward Through the Ages"
"All the Past We Leave Behind"

NISON INVOCATION:

In the spirit of those in the past who have gone orth on great quests, we enter into the fellowship of orship.

May the spirit of an eager searcher enter into our earts, O God.

In memory of all those who have searched unselfishly or the secrets of the world we would worship side by ide.

And grant, our Lord, that we too may be willing to ay the price where the quest of our hearts becomes ore costly than we now think. Amen.—From the *ew Hymnal for American Youth.*

OETRY:

And I?
Is there some desert or some pathless sea
Where thou, good God of angels, wilt send me?
Some oak too for me to rend; some sod,
Some rock for me to break;
Some handful of his corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert Father, or the sea.
Is it thine enterprise? Great God send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

—EDWARD EVERETT HALE.

STORY: "Michael's Acquaintances"[1]

Many of the telephone appliances we use every day, and numerous other electrical things that have come to seem very necessary in our lives, are the inventions of the great scientist, Professor Michael Pupin. Besides being a great scientist and inventor, Professor Pupin is a leader among those who help people see the presence of God in the wonders of nature and of science.

When Michael Pupin, a Serbian shepherd lad, landed at Ellis Island, the immigration officials shook their heads over him. The officials thought they had ample reason to shake their heads over him, for how could they let loose in a strange country a boy who had only five cents in his pocket.

And what good was a carfare to him who had no place to go? For he had confessed that he had no relatives in America and knew no one. On second thought Michael informed them that he did have some acquaintances. He knew Lincoln, he said, and Franklin, and Harriet Beecher Stowe, whose book, *Uncle Tom's Cabin*, he had read in translation.

"You showed good taste," acknowledged the officials, "in your choice of American acquaintances." But they shook their heads again and did not know what to do with the lad. What good, possible, could those acquaintances do, who had all died long ago?

When the officials asked him about his history, he told with great feeling about his forebears among the liberty-loving guardians of the Austrian frontier, their struggles for freedom and right. He told of Prince Marko, who, he said, was the Abraham Lincoln of Serbia, a defender of the oppressed, and of Saint Sava, his mother's hero, who had done so much for the education of the boys and girls of Serbia.

He himself had come to America, Michael said, because it was a country of political freedom and because there had lived in it a man like the inventor Benjamin Franklin, who had discovered things about light and sound.

The officials saw how bright the lad was, and ambitious and self-reliant. They did not like to disappoint him—he was so eager. They discussed him with each other awhile, and then agreed to let him stay, directing him to the Labor Bureau, where American citizens came to hire immigrants to work for them.

While he was waiting there one of the officials came to talk with him. "We made an exception in your case," he told Michael. "You must look sharp and get a job quickly."

Michael did not understand. Why did he have to be an exception? While he sat waiting for his job he did much thinking.

"I am bringing much to America," he thought. "I am rich."

His father and mother, and the people of his home village as they gathered winter evenings around the fireside in his home, telling stories and singing ballads of their people's history, had taught him that he was rich. He was rich in the memories of the glorious history of his race, in the stories of heroes he knew so well that they were a part of him. He had been brought up to consider these memories very proud possessions and he would try to live up to them. Would not that make him a good citizen? And the stories of the great Americans he revered—were they not wealth too?

As the lad thought of the great characters whose influence upon him he was bringing with to America, his parents stood out among them, his father tall and dark, with the shining eyes he could never forget. He had been one of the leaders of the liberty-loving men of the native village. And his mother with the saintly light in her eyes! He came to think that neither Raphael nor Titian had ever painted a more beautiful saint than was the mother who had taught him to see God in his universe and to live in his presence . . . .

"I am rich," he said to himself. "No matter what the officials think."

A Delaware farmer came to the Labor Bureau where Michael sat waiting. Looking for a strong boy to be a farm helper, he hired Michael and the two set off together . . . .

Presently he guided a plow on a Delaware farm, wearing a red Turkish fez until he could afford to buy a hat.

He learned English and found his bearings in the new country and earned his living and saved money for an education. When the employers suggested that he was doing rather well without further education he told the story of the ambitions of Saint Sava for Serbian boys and girls and quoted his mother saying, "Knowledge is the golden ladder over which we climb to heaven."

He went to college and worked and planned and thought and experimented, and finally became the great scientist he is.

When one day he was sailing from America to Europe to visit his old home, Michael Pupin remembered the day when he had first landed in America, when he had sat at the Labor Bureau with only five cents in his pocket. He recalled how the great of Serbia had passed by in his memory and he thought of the great characters in American history he had learned to know.

He said, "The best thing I brought when I came to America was the inspiration of the great of my country, the best thing I am taking back home with me from America is the inspiration of the greatness that is in American history and life."

[1]From *Greatness Passing By* by Hulda Niebuhr. Copyright, 1931, by Charles Scribner's Sons. Used by permission of the publishers.

NOVEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

A. W. Martin has said that the steps to be kept in mind and followed in planning a worship service are:

1. A desire to worship.
2. Realization by the worshiper that he is in the presence of God.
3. A feeling of humility and unworthiness.
4. Facing the facts of life as they are.
5. Dedication of the worshiper to the task of solving the problems and righting the wrongs of life.

Through worship, we face the problems of our life and environment; we seek to learn God's will. The worship experience will be incomplete unless we purpose to do something about it. Each worship service should provide some avenue of self-dedication.

—From *Worship in the Sunday School*, A. W. Martin. Copyright 1930. Used by permission of the publishers, Cokesbury Press.

Choosing Worship Themes

The themes for a worship program are chosen according to the purpose of the service. Our purpose may be to give instruction —for example. "The purpose to understand the meaning of worship." Again, our purpose may be devotional, to give the participants an opportunity to commune with God. Third, our purpose may be to lead the worshiping group to action upon some problem.

Since the repetition of experiences and the presentation of related material reenforce learning, frequently themes are chosen for a period of a month or more, with subthemes for each Sunday. This practice is followed in the materials suggested for each month in the *International Journal.*

Themes should be selected that meet the needs of the worshiping group. These needs may be:

1. The stimulation of universal Christian attitudes—such as those mentioned by Hugh Hartshorne in his *Manual for Training in Worship*—"reverence, gratitude, goodwill, loyalty, faith." All Christians, from time to time, need to contemplate these and other fundamental Christian attitudes.

2. Immediate needs of the group. For example a conduct problem, such as factions within a group, or irreverence, may indicate a need for worship that centralizes the purpose of the group to seek harmony or reverence.

From time to time it is appropriate to use seasonal themes. It is quite natural in November to follow themes centering around "gratitude" and "thanksgiving," in December to choose themes about world peace, and on the occasion of national holidays and celebrations to use national themes.

THEME FOR THE MONTH: *Gratitude for Our Inheritance*

Interpretation: Each generation builds upon its inheritance from previous generations. Much effort and time would be lost if each generation had to invent speech, an alphabet, tools, etc. Our inheritance extends all the way from the one who first discovered fire to the latest inventor of the twentieth century. We are heirs to all that has been wrought through the centuries. In the realm of the spirit, of religion, of social behavior, we, too, are heirs. The themes for this month bring to our attention in worship our inheritances from different people and ages.

First Sunday: *Gratitude for Our Inheritance from the Hebrews*

Second Sunday: *Gratitude for Our Inheritance from the Early Christians*

Third Sunday: *Gratitude for Our Inheritance from Our American Forefathers*

Fourth Sunday: *Discharging Our Responsibility for Our Inheritance*

Developing Themes. The themes for the month bear a definite relationship to one another. There is progressive development in the thought of our inheritance from the Hebrews, of law, a concept of one God—Jehovah, ideals of family life, and worship through music. The early Christians inherited all these from the Hebrews, as we have inherited them so many years later. From the early Christians have come to us a living faith, a religion that is a way of life, a literature of that way of life (the New Testament), and a central loyalty to the Christ. From our American forefathers our heritage includes loyalty to convictions and beliefs, freedom to worship God according to the dictates of one's conscience,

*Columbus, Ohio.

dauntless courage to venture into the unknown, steadfastness in new undertakings. All these, and many more, are our inheritances from the early Christians, the Hebrews, our American forefathers. Perhaps you will think of other heritages. How shall young people recognize and accept these responsibilities for all our inheritances? In planning your programs for the month you will wish to choose from the interpretations named above, or your own, the emphasis for each theme. A suggested order of service is given for November 27.

November 6

THEME: *Gratitude for Our Heritage from the Hebrews*

Our heritage from the Hebrews includes:

1. A concept of one God—Jehovah.
2. Law—the ten commandments.
3. Ideals of family life—Proverbs, Ruth, etc.
4. Worship through song—the Psalms.
5. Ideals of Social Justice—Amos, Hosea, Isaiah, Micah.
6. Sacred literature—Old Testament.

SCRIPTURE: Genesis 12:1-5; Exodus 20:1-18; Psalms 1, 19, 23, 150.

HYMNS: which suggest our heritage may be used on successive Sundays. Such as
"Faith of Our Fathers"
"God of Our Fathers, Known of Old"
"The King of Love, My Shepherd Is"
"Forward Through the Ages"

POEM: "To Our Forefathers"

You who have handed us life's torch, new kindled,
We are your own, in us you live again.
Oh, may we prove your influence has not dwindled,
That earth holds yet a sturdy race of men!

You who have given us all that we cherish—
Life, and the gracious gifts that living brings—
Amid the trivial things that daily perish,
Your spirit lifts us up to fairer things.

We are your children—citizens or sages,
Sharing your race, your likeness, thought, and aim;
Guarding life's spark, to hand it down the ages,
And make earth somehow fairer that we came.

The swift years pass. Yet how should we forget you,
Long gone before us, journeying on ahead?
We mould the eager dreams you left unfinished,
Ere we must follow you whom men call dead.

God, make us worthy of the lives that shaped us!
Make our work stand when we have gone our way:
When in the far-off years we cannot enter,
Our children's child keep a hero's day.
—FRANCES CROSBY HAMLET, Reprinted from *The Portal*, by Courtesy of the Methodist Book Concern.

PRAYER:

Thou great Teacher of the race of men, who hast brought us out of the darkness of past ages into the marvelous light of these latter days, accept our gratitude, we pray thee, for that measure of release from superstition and fear which is our portion today. Make us realize that, though the way has been long and the progress great, there is as much for us yet to discern and appropriate and pass on to others as came to our fathers before us.

Grant unto us open minds and discerning hearts, and make us quick to learn a lesson in everything and from everybody. . . . Amen.

From *The People's Prayers* by George W. Coleman. Used by permission of the Judson Press.

November 13

THEME: *Gratitude for Our Heritage from the Early Christians*

Our heritage from the early Christians includes:

1. A central and dominant loyalty to Jesus.
2. A religion that is a way of life.
3. A living faith in Jesus and his way of life.
4. A literature telling of that way of life—the New Testament.
5. The example of courage in facing persecution.
6. A passion to share this living religion with others.

SCRIPTURE: Luke 1:1-4; Acts 1:1-5; Hebrews 1:1-4; John 3:16; 21:24, 25.

HYMNS: "In the Cross of Christ I Glory,"
"A Charge to Keep Have I"
"The Church's One Foundation."

POEMS:

"The Trimmed Lamp"

I dare not slight the stranger at my gate—
Threadbare of garb, and sorrowful of lot
Lest it be Christ that stands, and goes his way
Because I, all unworthy, knew him not.

I dare not miss one flash of loving cheer
From alien souls, in challenge fine and high:
Ah,—what if God be moving very near—
And I, so blind, so deaf—had passed him by?
—LAURA SIMMONS. Used by permission.

"Gratitude"

"Do you give thanks for this? or that?" No, God be thanked
I am not grateful
In that cold calculating way, with blessings ranked
As one, two, three, and four—that would be hateful.

I only know that every day brings good above
My poor deserving;
I only feel that in the road of Life true Love
Is leading me along and never swerving.

Whatever gifts and mercies to my lot may fall,
I would not measure
As worth a certain price in praise, or great or small;
But take and use them all with simple pleasure.

For when we gladly eat our daily bread, we bless
The Hand that feeds us;
And when we tread the road of Life in cheerfulness,
Our very heart-beats praise the Love that leads us.
—HENRY VAN DYKE. Copyright, Charles Scribner's Sons. Used by permission of the publishers.

November 20

THEME: *Gratitude for Our Inheritance from Our American Forefathers*

Our inheritance from our American forefathers includes:

1. Loyalty to convictions and beliefs.
2. Freedom to worship God according to the dictates of one's conscience.
3. Dauntless courage to venture into the unknown.
4. Steadfastness in new undertakings.
5. Belief in the values of education.

SCRIPTURE: Philippians 4:8-20; James 1: 17-22; Hebrews 12:1-3, 14, 15; John 15: 1-8

HYMNS: "For Peace and For Plenty"
"My Country 'Tis of Thee"
"O Beautiful for Spacious Skies"

SELECTIONS:

The President's Thanksgiving Message for 1932, from current magazines or newspapers.

Look up "Thanksgiving Day" in an encyclopedia.

"Washington's Prayer for the Nation"

Almighty God: We make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech thee, through Jesus Christ, our Lord. Amen.

"Thy Guiding Hand"

O God, beneath thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshipped thee.

Thou heard'st, well pleased, the song, the prayer;
Thy blessing came; and still its power
Shall onward, through all ages bear
The memory of that holy hour.

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

And here thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.
—LEONARD BACON, 1833.

Suggested Program for November 27

THEME: *Discharging Our Responsibility for Our Inheritance*

PRELUDE

CALL TO WORSHIP (*in unison*):

O, give thanks unto Jehovah; for he is good;
For his loving kindness endureth forever.

HYMN: "For Peace and For Plenty," or "For the Beauty of the Earth"

POEM: "Heritage"

I am the legatee of fierce desires
A strange bequest of sundry hopes and fears,
Loves, hates, and hidden smoldering fires,
Have come to me unsought far down the years,
From those whose name I bear; themselves the heirs
Of time, and race, through every begone age
Of man. And I am not myself, but theirs
Who so devised this humble heritage.

Yet I thank God, and thank him with a song,
That he gave me a will that is my own,
And made me free to choose the right or wrong,
And fight and fashion life as I shall choose.
And with this gift, I sigh for no man's shoes
Nor envy any king upon his throne
So fare I forth, intent at last to be
Master, not slave, of my strange legacy.
—WILLIAM WOODFORD ROCK. Used by permission of *The Christian Century*.

SCRIPTURE: Paul's Second Letter to Timothy 1:3-8; Hebrews 12:1-3

BRIEF DEVOTIONAL TALK: By a young person, upon the theme "Our responsibility for the things we have inherited from the Hebrews, the early Christians, and from our American forefathers." This talk might be developed in the following way:

1. What are our heritages from (a) Hebrews, (b) Early Christians, (c) American Forefathers?
2. What shall we do with these heritages? (a) recognize them, (b) appreciate them, (c) use them in our own lives.
3. Resolve to pass on to succeeding generations an "undefiled heritage," to endeavor to be, in turn, good ancestors!

POEM:

And behold! At last our country takes her rightful place with men.
Never shall the seas divide her from the world's great need again.

That old dream has fled forever, that we dwell, serene and far,
With God's special smile to light us, on some steady, separate star.

All we are the Old World made us. Where it lost we learned to gain,
We have triumphed through its failures, built our joy upon its pain.

Greece foretold us, Rome foresaw us, gave us beauty, wisdom, law!
France gave vision; England made us strong to win the good we saw.

Toiling centuries have struggled upward on a stony way
Just to set the torch of freedom where it flames aloft today.

Shall the children of the ages fail them in this mighty trust,
Let their beacon pale and dwindle, quench its beauty in the dust?

Rather, we shall hold it higher, shake its splendor through the sky,
Searching out each nook of shadow till the things of darkness die.
—ODELL SHEPARD, from "In the Dawn." Used by permission.

OUR DEDICATION:

For the Hebrews, who long ago, found one true God, Jehovah, and from whom we have learned to do justly, love mercy, and walk in humility,
WE LIFT UP THANKFUL HEARTS;
For early Christians, who guarded the flame of Christian truth and passed it on to others,
WE THANK THEE, OUR FATHER;
For our American forefathers, who built a highway for freedom across the wilderness,
WE LIFT UP THANKFUL HEARTS;
For all who have suffered persecution and martyrdom for their faith in the Lord Jesus,
WE THANK THEE, OUR FATHER.
Inspired by the courage and vision of those who have gone before us,
We will seek to share their loyalty to high endeavor;
We will cherish our heritage and will endeavor to pass on this heritage undiminished and untarnished, to those who come after us
Guide us, our Father, that we may be faithful to our trust, and may fulfill the high purpose of our heritage. Amen.

OFFERING

HYMN: "Faith of Our Fathers," or "Forward Through the Ages"

BENEDICTION

NOVEMBER SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Gwen O'Dell**

Counting blessings in terms of material possessions is a dangerous thing to do. We ould not, however, fail to express gratitude r them, but is there not a "deeper basis for ith; a diviner motive for thanksgiving?" e are suggesting that the emphasis this onth be placed upon gratitude for our iritual heritage. But mere gratitude even r that is not enough and is almost meangless unless it arouses a sense of responsiility for passing that heritage on to future nerations enriched and ennobled.

The program suggestions for the various ge groups are so rich in materials that it as not seemed necessary to give many addional ones here. Study these age-group rvices carefully and select materials which ill be meaningful to your group and through hich they can truly worship.

It is suggested that the school with combined departments center three worship rvices about our heritage from three ources:

The Hebrews
The Early Christians
Our American Forefathers

hen close the month with a dedication rvice around the thought, "Paying Our bt."

If it is possible to have a large picture lustrating the theme it will add greatly the atmosphere of worship and effectiveess of the service even though it may not ven be referred to during the service.

Appropriate preludes, calls to worship, and ffertories may be selected from the numerus ones suggested in the age-groups proams.

In introducing the theme for the month it ight be well to use the poem "Life's Heriage" by Cox which appears in the interediate program for November 6 on "To ur Forefathers" by Hamlet, in the senior nd young people's service for November 6.

November 6

HEME: *Our Heritage from the Hebrews*
YMNS: "Praise to the Living God"
"The Lord Is My Shepherd"
"The King of Love My Shepherd Is"
CRIPTURE: See senior and young people's program for November 6
Selections from Hebrews 11
RAYER: "Jewish Prayer for Peace," from the *Union Prayer Book*

Grant us peace, Thy most precious gift, O Thou ternal source of peace, and enable Israel to be a essenger of peace unto the peoples of the earth. less our country that it may ever be a stronghold f peace, and the advocate of peace in the councils f nations. May contentment reign within its borders, ealth and happiness within its homes. Strengthen he bonds of friendship and fellowship between all he inhabitants of our land. Plant virtue in every oul, and may the love of Thy name hallow every ome and every heart. Praised be Thou, O Lord, iver of Peace.

ALK: "Our Hebrew Heritage" (see junior services for November 6 and 20 and senior and young people's service for November 6).
TORY: "Mary Antin and the promised Land" (see junior service for November 20).
OEMS: See senior and young people's program for November 6.

November 13

HEME: *Our Heritage from the Early Christians*
YMNS: See junior, intermediate, and senior and young people's services for November 13.
SCRIPTURE: See intermediate and senior and young people's services for November 13.
POEMS: See intermediate and senior and young people's services for November 13.
RESPONSIVE READING: See intermediate program for November 13
STORY: Any story of the early Christian martyrs such as may be found in *Builders of the Church* by Robert Tucker (Abingdon Press) or "The Church's Birthday" found in *Greatness Passing By* by Hulda Niebuhr (Scribner's).

November 20

THEME: *Our Heritage from Our American Forefathers*
HYMNS: See junior service for November 27 and intermediate and senior and young people's programs for November 20. Note particularly the use of "America Triumphant" in the junior service for November 27.
SCRIPTURE: See senior and young people's service for November 20
TALK OR STORY: See junior program for November 27 and intermediate and senior and young people's service for November 20
POEMS AND PROSE SELECTIONS: See intermediate and senior and young people's services for November 20, or

"A PEACE THANKSGIVING"

Not for our lands, our wide-flung prairie wealth,
Our mighty rivers born of friendly spring;
Our inland seas, our mountains proud and high.
Forests and orchards richly blossoming;

(Continued on page 40)

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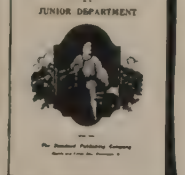

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5. Palestine in the Time of Jesus: 4 B. C.-30 A. D. (Including the Period of Herod: 40-4 B. C.)
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3. United Hebrew Kingdom: 1050-937 B. C. Divided Hebrew Kingdom: 937-586 B. C.
4. Assyrian, Babylonian, and Persian Empires.
5. Restored Jewish Community in Palestine: 538-167 B. C. The Maccabean Kingdom: 167-63 B. C.
6. Herod's Kingdom: 40-4 B. C. Palestine in the Time of Jesus: 4 B. C. to 30 A. D.
7. St. Paul's Journeys and the Early Christian Church: 40-100 A. D.
8. Chart of Biblical and Contemporary Chronology.

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Understanding Individual Young People

(Continued from page 13)

We present only a minimum of the modern methods for knowing individual adolescents, with the general suggestion that the beginning be an "either-or" process which as skills multiply will enlarge to a "both-and" process.

The first presentation is the written, filed, and used life histories of students as a substitute for the casual unrecorded reports of community gossip and acquaintance with older brothers or sisters in the family. One cannot adopt either the technic or the mannerisms of the census taker. One must make natural avenues for home visitation and parent consultation, retaining in memory all details until when alone again one can transfer all material to the private records. It is well to remember that psychiatrists always begin with grandfathers at least. If respect for personality is one of the cornerstones of the leader's philosophy, young people immediately detect it, and are even willing to write their own histories as additional material.

The second is not by way of substitution for, but rather supplemental to, the student attendance book. We are aware that in the great majority of church schools, the almost antediluvian little book allowing space for first and last name; present, absent, and tardy marks, has long since been supplanted by books much more adequate for the permanent records of the school. The suggestion is that even in addition to the very best of books there must be the leader's own private record of each individual young person. The leader's own form for these records will be superior to any that can be copied. It must be on durable material; it will include not only first and last names but also middle and nick names; it will include pictures as a valuable addition if an inexpensive camera can be used; it will include chronological age and, insofar as can be determined, the more accurate age based upon experiences and stimuli reacted to; it will include record of interests, real and supposed, guesses as to vocational choice, and many so forths.

The third proposal is also supplementary. It is that in addition to Sunday and weekday contacts, the leader make consistent use of the personal interview. A luncheon, a dinner, a mutually favorite entertainment, or a less expensive hike or fireside chat, may serve the church school leader as a scene for the interview. He is not limited, as is the personnel worker, to one side of a mahogany desk. The important thing is that the record be almost immediately written.

The fourth is so simple that most leaders ignore it. It is thoroughly scientific. Keep a verbatim record of students' chance remarks upon any given subject. The leader will thus amass material that will be the envy of many research experts.

The last suggestion is that certain simple tests and measurements be substituted for the leader's wishful guess as to the results of his labor. Such tests are often disheartening. They prove that it is possible to listen regularly to the best of sermons and remain unchanged, or to go to Sunday school and still be dishonest. For a brief and explicit statement of the place of measurement in religious education, we suggest a prefatory article written by E. J. Chave in *The Measurement of Attitude* by L. L. Thurstone and E. J. Chave.

Leaders who thus study individual young people will assent to the conclusion of Ernest Dimnet that—"Young saints are not scarce."

Jesus, Leader of Men

(Continued from page 5)

can trace our way back to some of the major sources that lay in the religious past of his people—the Old Testament which was nerve and fiber of his religious life; that strange and sensitive strain of prophetic genius which he inherited in full measure. We may locate certain stimulations in the particular surroundings in which he lived and worked that account for some of the special attitudes which he took in religious matters. Yet the heart of Jesus' religious personality is something that nature gives, that men do not learn and acquire. Even the most vital relationship to the past and the present is not suggestive unless some one is suggestible.

We are not in a position to unveil the deepest secrets of Jesus' religious nature. Even the most searching psychology cannot press its way into the sacrosanct, into the soul habitat of Jesus. We cannot analyze it, but we are permitted to know that it is there. In Jesus we encounter an inexplicable mystery and depth of personality, a genius whose holy element is religion. We may speak of Jesus as the perfection of religious genius, but in this we have only given him a name that leaves him as much of an enigma as ever.

In our study of Jesus' religious nature, sooner or later, we must halt in reverence because we have gone as far as we may go. And for all practical purposes we may stop here, not only because we must but because we have seen all that we are in need of seeing in order to know him and to become his loyal followers. Our task is not to explain Jesus, but to learn to know and to follow him.

Current Film Estimates

The National Film Estimate Service

Almost Married (Alex. Kirkland, Violet Heming) (Fox) Grim, murder-mystery thriller of real merit in tense action, fine acting, continuous dramatic suspense, granting initial premise of long-lost husband gone mad with jealousy and bent on killing. Decidedly above average of its kind.
For A: Good of kind *For Y:* Very thrilling *For C:* Too thrilling

American Madness (Walter Huston, Pat O'Brien) (Columbia) A masterpiece, timely, clean, strong, virile; direction and action to delight the intelligent audience. Concerns banking, mob hysteria, bank runs, and value of character versus collateral. Fine dramatic values. A picture in a hundred.
For A: ***Excellent*** *For Y:* ***Very good*** *For C:* Mostly beyond them

A Successful Calamity (George Arliss) (Warner) Human, realistic, social comedy in the exact Arliss style, with only such changes from the old Kummer stage play as improve the screen version. Able cast supports adequately the fine character work of the star. Intelligent entertainment.
For A and Y: **Excellent** *For C:* Good it if interests

Bird of Paradise (Dolores Del Rio, Joel McCrea) (RKO) Effective screen version of the tragic love of white man for South Sea island princess. Thrilling action, beautiful photography, against background of native superstition, tribal ceremonials, etc. Del Rio notably fine as lovely heroine.
For A: Good of kind *For Y:* Doubtful *For C:* No

Blondie of the Follies (Marion Davies, Robert Montgomery) (Columbia) Clever, deftly played, sophisticated story of two show girls and one irresistible man. The old over-worked motif, "Love but don't marry—it kills love," is now replaced by "Can't marry unless you really love—can only live together." Promising new motif for a whole series of future films.
For A: Depends on taste *For Y:* Pernicious *For C:* No

Congorilla (Mr. and Mrs. Martin Johnson) (Fox) Interesting picture of animal and native life in the Belgian Congo, filmed by the Johnsons with genuine African sound effects. Studies of engaging tribes of pygmies. Gorillas particularly entertaining. Many humorous touches.
For A: ***Excellent*** *For Y:* ***Excellent*** *For C:* ***Excellent***

Devil and The Deep (Tallulah Bankhead) (Para) Submarine commander is cruel husband, hence wife is easy subject for seduction by the hero, woodenly played by Gary Cooper. Enraged husband's attempt at grim, under-sea revenge fails and he dies insane. Sensational but ordinary, save for Laughton's acting of the husband role.
For A: Hardly *For Y:* By no means *For C:* No

Divorce in the Family (Jackie Cooper) (MGM) Fine work by Jackie as unhappy little son of divorced parents, both still devoted to him. Strong supporting cast with two exceptions. Generally human, appealing story, but dialog and actions are sometimes more theatrical than realistic.
For A: Good *For Y:* *Very good* *For C:* *Good*

Down to Earth (Will Rogers, Irene Rich) (Fox) Much comment from Will Rogers on the depression in his usual serious-humorous vein, but little else. Story and action so exaggerated as to border on burlesque. Unconvincing. Film can hardly strengthen Will's hold on his public.
For A: Hardly *For Y:* Passable *For C:* No interest

Drifting Souls (Lois Wilson, Raymond Hatton) (Tower) Terrible hash about racketeer trying to frame millionaire. Heroine marries the money to save her sick father, then falls in love with husband, conveniently proves to be lady-lawyer and saves hubby from racketeer's plot in court trial.
For A: Trash *For Y:* No *For C:* No

Exposure (Lila Lee, Walter Byron) (Tower) Belated picture of the tabloid-newspaper-thriller cycle, of some real merit in plot, human interest, and acting of the leading rolls. Much of it rings true, but some situations and episodes are trite and cheaply sensational.
For A: Passable *For Y:* Doubtful *For C:* No

Guilty As Hell (Edmund Lowe, Victor McLaglen) (Para) Stupidly chosen title for ordinary murder-mystery, unobjectionable save for a few cheap, risque lines inserted in dull dialog. Audience shown murderer at start, cast spends rest of film hunting for him. Lively action and good suspense, but acting and dialog mediocre.
For A: Passable *For Y:* Perhaps *For C:* Hardly

Hold 'Em Jail (Wheeler and Woolsey) (RKO) Another "howling" farce comedy about two wisecracking specialty salesmen, who land in jail where their horseplay antics make havoc of prison discipline. Hilarious football game between rival prison teams is the climax.
For A: Depends on taste *For Y:* Funny *For C:* Funny

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicate the special recommendation of the National Film Estimate Service.

Hollywood Speaks (Pat O'Brien) (Columbia) And speaks about as would be expected. Moviedom probably unaware that this supposed portait of its life shows nothing but elementary impulse, sex obsession and cheap intrigue. Wisecracking reporter is only bit of normal human interest. Likely to confirm the widespread and unfavorable opinion of Hollywood life.
For A: Cheap *For Y:* By no means *For C:* No

Horse Feathers (Four Marx Brothers) (Para) Typical fast and furious horseplay, foolish or vulgar antics and slapstick, more riotous than ever. Funny to those who enjoy this quartette's particular brand of humor. Supposedly their best to date.
For A: Depends on taste *For Y:* Doubtful *For C:* Doubtful

Igloo (Native Cast) (Universal) Seemingly vivid, convincing and intensely interesting portrayal of Eskimo tribal life in extreme north. Childlike pleasures and tragic struggle against hopeless odds. Life at its simplest and grimmest. An important film if true, but some obvious faking casts grave doubt upon authenticity of whole.
For A: Exceptional *For Y:* Good if true *For C:* Too strong

Jewel Robbery, The (Wm. Powell, Kay Francis) (Warner) Daring methods and charming manner of clever jewel thief prove irresistible to bored young wife of millionaire. She assists his escape from police and promises further meetings. Lively action, sophisticated dialog. Crook hero made very glamorous.
For A: Fairly good *For Y:* Very doubtful *For C:* No

Lily Christine (Corinne Griffith) (British production) Rather interesting and fairly convincing picture, sincerely played and directed, concerning two fine English people whom circumstances involve in serious divorce tangle. Fine acting by Colin Clive.
For A: Quite good *For Y:* Better not *For C:* No

Man Called Back, The (Conrad Nagel) (Tiffany) They now have Conrad Nagel "gone native" in the South Seas. Still a great surgeon. He first saves injured heroine, then a visiting yachtsman who proves to be heroine's husband Hence "drama." Some good acting wasted.
For A: Waste of time *For Y:* Better not *For C:* No

Mr. Robinson Crusoe (Douglas Fairbanks) (U. A.) Light, breezy, whimsical picturizing of extremely modern Robinson Crusoe in self-chosen exile on South Sea island. Builds in few months elaborate living quarters and ingenious mechanical contraptions—which couldn't be done single-handed in twenty years.
For A: Fairly amusing *For Y:* Amusing *For C:* Amusing

Night Club Lady (Adolphe Menjou) (Columbia) Thrilling murder-mystery with several sensational murders, good suspense throughout, well acted by Menjou as the great detective, but with rather crude comic relief and some incrediable features. Supporting cast rather undistinguished.
For A: Good of kind *For Y:* Doubtful *For C:* No

Old Dark House, The (Boris Karloff) (Univ) Melodramatic, tense mystery story of single night spent by some wanderers who have sought shelter from storm in sinister old house. Gripping, chilling, harrowing. Aims at scare and succeeds masterfully.
For A: Good of kind *For Y:* Doubtful *For C:* No

Passport to Hell (Elissa Landi, Paul Lukas) (Fox) Complicated, improbable story. "Heroine" tricks young German military officer into marriage. He is assigned to post in African jungle. She and young engineer fall in love. Confused situations result in husband's suicide. Waste of good cast.
For A: Hardly *For Y:* No *For C:* No

Purchase Price, The (Barbara Stanwyck, George Brent) (Warner) Cheap, shoddy film about cabaret singer who becomes mail order bride of boorish Dakota farmer. Absurd, burlesqued situations and actions. Inexcusable mishandling of Arthur Stringer's fine story, "The Mud Lark."
For A: Stupid *For Y:* Worthless *For C:* No

70,000 Witnesses (Phillips Holmes, Dorothy Jordan) (Para) Lively, wholesome thriller, combining football, convincing crooks and detectives, a novel murder, and some excellent comedy by Charles Ruggles in choice role of tippling reporter. Highly improbable in spots but healthily entertaining for practically any audience.
For A: ***Amusing*** *For Y:* ***Entertaining*** *For C:* Exciting

Skyscraper Souls (Warren William) (MGM) Super-rich banker is tricky financier and expert seducer of women. Stays married for protection. Smooth, sophisticated sex stuff dominates the whole picture. Charming heroine and engaging hero serve mainly to supply moral ending.
For A: Depends on taste *For Y:* Pernicious *For C:* No

Speak Easily (Buster Keaton) (MGM) Riotous slapstick comedy. Keaton ridiculous college professor tricked into becoming backer and manager of cheap show which becomes ludicrous Broadway success. Naive antics with some questionable burlesque sex stuff. Tries hard to be funny; partially succeeds.
For A: Silly *For Y:* Doubtful *For C:* Hardly

Stranger In Town (Chic Sales) (Warner) Probably best so far of pictures built around Chic Sale's typical old-man roles. Homely, laughable story of belligerent old grocer fighting the depression in general and the chain stores in particular. With much talk and action he wins.
For A: Fair *For Y:* ***Good*** *For C:* ***Good***

Texas Bad Man (Tom Mix) (Univ) As Texas Ranger back in stage-coach-hold-up days, Mix poses as an outlaw to win confidence of dangerous gang in order to bring villians to justice. An artificial romance is built in. Very exciting. Perhaps better than average Western.
For A: Perhaps *For Y:* ***Good of kind*** *For C:* Perhaps

The Crooner (David Manners, Ann Dvorak) (First National) Modest, engaging college boy stumbles into popularity as cabaret singer with his own band, is exploited into radio star at huge salary, till success turns his head and he crashes. Well acted and unusual degree of human interest in characters.
For A: Rather good *For Y:* **Excellent** *For C:* **Good**

Two Against The World (Constance Bennett) (Warner) Wealthy heroine, shielding married sister, permits brother to believe her guilty of liaison with worthless cad whom he kills. Lawyer-hero unwilling prosecutor, but brother's confession brings acquittal by "unwritten law" defense.
For A: Trite *For Y:* Doubtful *For C:* No

Vanishing Frontier, The (John Mack Brown) (Para) Harmless, mildly entertaining story of California in 1850 when rule by military force was gradually ended by steady opposition from native Spanish inhabitants. Notably good cast, save for unctuous acting of hero and his weird attempts at Spanish accent.
For A: Perhaps *For Y:* ***Rather good*** *For C:* Fair

War Correspondent (Jack Holt, Ralph Graves) (Columbia) Two brazen braggarts wrangle over same girl, with Chinese war as lurid background. Cowardly, wisecracking war correspondent wins out over tough, brutal hero who is impossibly heroic and equally unadmirable. Again violence and excitement are supposed to make "drama."
For A: Hardly *For Y:* Unwholesome *For C:* No

White Zombie (Bela Lugosi, Madge Bellamy) (U. A.) Another naive, artificial scare film, made as horrible as possible by weird effects, ghastly makeups, and exaggerated acting. Exploits the superstition that the dead are made to rise and work by witch doctors. Grewsome love story woven in. Almost no human interest.
For A: Waste of time *For Y:* Certainly not *For C:* No

What's Happening in Religious Education

THE Prime Minister of New Zealand, the Right Honorable George W. Forbes, has recently issued the following message to the Sunday school teachers of the Dominion:

"I feel that in these distressing and difficult times through which we are passing it is more than ever necessary that the youth of our land should be trained in the paths of truth and honesty of purpose and that the spirit of service to one's fellow men should be inculcated in the impressionable age of childhood. To those lay teachers who so willingly and often at great sacrifice to themselves devote their time and energies to the furtherance of this great work of seeking to lay the spiritual foundation on which our boys and girls may build an upright character, I offer my sincere thanks and good wishes for the splendid work which they have undertaken."

UNDER the direction of Mr. J. Robert Hargreaves, field secretary for the Home Missions Council, several Nebraska counties have been surveyed with a special view to determining the problems faced by the rural church. The results in six counties indicate that one of the greatest problems for cooperative Protestantism is to reach the 50 to 70 per cent of people who are untouched by the church's program. In a number of cases Mr. Hargreaves recommended the organization of county councils to represent all organizations having character education aims. One of the newly organized county units, Lancaster, under the leadership of Mr. W. H. Brokaw, Director of Extension for the State University, as chairman of the executive committee will hold its first meeting early in October. At this meeting representatives from church schools, public schools, and Four-H Clubs will attempt to discover areas in which mutual help may be given.

THE Pennsylvania State Sabbath School Association closed a successful camping season on Labor Day, September 5. Camps were conducted for junior high school girls, junior high school boys, high school girls, high school boys, college men, college women, and adult leaders. Although enrolments were somewhat smaller than in previous years leaders have a feeling of satisfaction because of the quality of work done. Pennsylvania has spent approximately seventy-five thousand dollars in the purchase and equipment of a four hundred acre tract within forty miles of the geographical center of the state. During a summer season about one thousand leaders and young people participate in these state camps.

MR. ROBERT DAVIDS, executive secretary of the Maryland-Delaware Council of Religious Education, resigned from that position and was succeeded, on September 1, by Dr. Ross W. Sanderson. Under Mr. Davids' administration the Maryland-Delaware Council of Religious Education, the Baltimore Council of Religious Education, and the Baltimore Federation of Churches, worked together under one head. The entire constituency is certain that under the leadership of the new executive secretary the same amicable relationships will continue and that the work so well begun by Mr. Davids will grow and expand. Mr. Davids will remain in Baltimore doing research work at Johns Hopkins University.

TWO hundred and forty-seven individuals profited through the Michigan summer camp program this year. The five camps sponsored by the Michigan Council were held at Waldenwoods, one of the finest equipped camp sites in the country. In addition to the two camps for younger boys and girls, a laboratory school, an older girls' camp, and an "Adult Week," the following groups met at Waldenwoods this summer: The National Recreation Institute, a "School of Sacred Music," the Michigan Christian Endeavor Executives, and the Hartland Foundation.

THE Virginia Council of Religious Education was delighted with the response to their leadership training institute held as a part of the Institute of Public Affairs at the University of Virginia this past summer. This conference on religious education was one of eight round table conferences which were offered this year at the University. There were 47 registered members in the religious education conference, representing almost every section of the state. The registered members of the entire Institute numbered 560 and there were 1,240 registered visitors. Because of the significance of the work done this year it is hoped that a similar invitation will be extended to the Virginia Council next year.

THE Connecticut Summer School of Religious Education for 1932 enrolled 154 students, the largest number since it has become a standard school. Seventeen courses were offered and twelve students received their International Leadership Training diploma. A laboratory school was conducted for children in the kindergarten, primary, and junior departments. Social and recreational activities of the school were so administered as to afford laboratory training to students registered in courses in recreational leadership and adolescent education. Plans are being considered for conducting a laboratory school for intermediates during the summer of 1933.

NATIONAL PICTURE WEEK OCT. 16-22

IT IS acknowledged that good pictures are both an important and valued influence in a child's education; they are an element of brightness and beauty in the home, school or office. Therefore, they make for happiness in life and refinement of taste. Whatever is beautiful in our surroundings is an influence against evil. To this end good pictures in the home, school and office are a positive good in the community.

ABOUT fifty delegates from Pennsylvania attended the World's Sunday School Convention in Rio de Janeiro. This was a fourth of all of the delegates from North America. Official staff representatives from the Pennsylvania state association were Dr. Walter A. Squires, Superintendent of Vacation Work and Weekday Religious Instruction, and Mr. B. A. McGarvey, Superintendent of Field Organization, both of whom participated in the program of the Convention.

THE sixty-fifth annual convention of the Nebraska Council of Christian Education will be held at Kearney October 31-November 2. Among the leaders who are to appear on the program are: George W. Rosenlof, Director of Secondary Education and Teaching Training for the State Department of Public Instruction; Charles W. Taylor, State Superintendent of Public Instruction; Miss Daisy Simons, of the National Child Welfare Association; and denominational and International leaders in religious education.

FOR several years, at the request of the Iowa State Fair management, the Iowa State Council of Christian Education has conducted a religious service on the State Fair Grounds. This service is for the host of people who make Fair week their vacation time and camp on the Fair Grounds. A departmental Sunday school is held in the Women's and Children's Building and the Stock Pavilion. A preaching service is held in the Stock Pavilion at 11:00 o'clock. Last year the services were attended by over three thousand people from fifteen states.

GORDON BARNES, President of the Christian Youth Council of North America, is leaving the United States this fall to become pastor of the English-speaking Methodist church in Bangalore, South India. Mr. Barnes was for two and a half years a member of the research staff of the Methodist Board of Temperance in Washington but returned to Asbury College during the winter of 1931-32 and received his A. B. degree from that institution last June.

THE seventy-second annual convention of the Michigan Council will be held at Flint, October 25-27. Among those who will assist in the convention are: Earl F. Ziegler, of Chicago, Hazel A. Lewis, of St. Louis, and Owen M. Geer, of Chicago.

DR. D. W. STAFFELD, for four years Educational Secretary for the Minneapolis Church Federation, resigned to become pastor of the First Evangelical Church of Quincy, Massachusetts. He took up his new duties on September first.

SEVENTY-FOUR presidents and secretaries participated in the Annual State Efficiency Conference for County Presidents and Secretaries held in Sunbury, Pennsylvania, on July 12 and 13. Thirty-seven of the sixty-seven counties in the state were represented.

DR. WILLIAM H. BODDY, for nine years pastor of the First Presbyterian Church of Chicago, has resigned to take effect October 15. He is to become pastor of the Westminster Presbyterian Church of Minneapolis, Minnesota.

R. LYMAN B. VOSE, of Macomb, Illinois, died on July 26. Mr. Vose was layman who had been a member of the inois Council of Religious Education since 83, working with every general secretary o has ever served the state council. Recds show that for half a century Mr. Vose tended almost all of the state conventions d state council meetings. He represented s state in the International Sunday School ssociation and served as a county officer for ore than sixty years.

HE seventieth annual state convention of the Pennsylvania State Sabbath School ssociation will be held in Lancaster, Octber 12-14. The theme of the convention ill be "Expanding Christian Experience." ternational Council representatives who ill assist in the convention are Dr. Forrest Knapp and Mr. Paul D. Eddy. The proam has been carefully planned and many tstanding leaders are to participate in it.

WEST Virginia Sunday school workers have recently found the minutes of e Berkely and Jefferson Sabbath School nion, held at Shepherdstown on September 7, 1827. This organization was the result f an "appreciation of advantages in ease, improvement, and permanency of abbath Schools to be secured by mutual ssistance and cooperation." This manuript shows that the Sunday school movement had become quite general in the coun by 1827. The first school in the county as established about fifteen years before is date.

THE Missouri Christian Missionary Society has recently reorganized its work in hat state. A number of commissions have een appointed, among them one on religious ducation. The new plan calls for a staff nember whose work will be entirely in the ield of religious education.

ON APRIL 30, there was dedicated a new library at Atlanta University. This library was built to serve all of the Negro institutions of higher learning in Atlanta and is regarded as one of the finest libraries in the South. The book collections of the institutions concerned, Atlanta University, Morehouse, Spelman, and others, are being brought together in the new library. At the time of the opening of the building the collection numbered approximately forty thousand volumes.

THE fourth international goodwill project has been announced by the Committee on World Friendship Among Children. The symbol chosen for this new project is a "Friendship Folio." The Folios will contain messages to the children of China and pictures of the senders, their homes and schools. The Department of Education of the Republic of China has informed the American Committee that it will be glad to cooperate in the project by receiving and distributing the Friendship Folios in the schools of China.

The project may be undertaken at any time between October, 1932, and August, 1933. The Folios will be presented to the schools in China in the fall of 1933, probably on October 10, when the establishment of the Republic is celebrated.

The cost of the Folio is sixty cents postpaid. It, with further information concerning the project, may be secured from the Committee at 287 Fourth Avenue, New York City.

MISS MARY ALICE JONES, Director of Children's Work of the International Council, has, by special arrangement with the Council, accepted a part-time appointment on the faculty of the School of Education of Northwestern University for the fall semester. She is teaching two courses in religious education.

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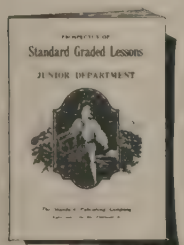

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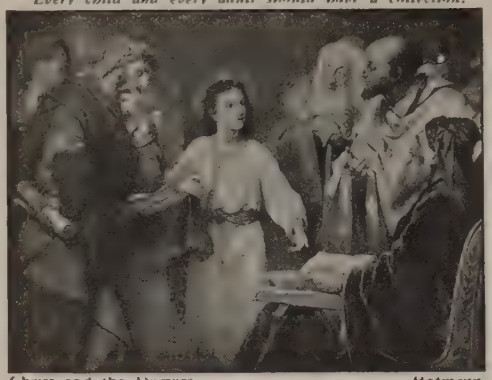

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Objectives and Program Building

(Continued from page 9)

method and materials effectively. Moreover, such a clear conception of goals to be achieved would give him the necessary incentive for the study of his individual pupils in order that his teaching might best be adapted to the need of each person in his class.

Out of such a clear understanding of purpose there might grow a demand on the part of the teacher for greater freedom in the use of lesson materials and in the adaptation of the time schedule to his particular need. This would be a desirable result. We have been too prone in the church school to seek to fit each worker into a given mold rather than giving him the opportunity to develop his program according to his individual abilities.

VI

Finally let us consider how the objectives of the pupil may enter into the process of building a program of Christian education. Ordinarily it is assumed that programs are made *for* pupils, and that pupils have little to do either with setting objectives or developing programs except to fit dutifully into the schemes which have been set up for them. The newer conception of education, however, leaves a large place for pupil initiative in program development.

We must assume that those who are responsible for setting up the school of religious education will have certain purposes in mind. A pupil does not come to the church school in order to decide why he comes there. Being a school of Christian education, it is already determined that Christian education will take place there. The fact that it is a school for Christian education will also determine to some extent what the content of the program of that school will be. Within these major objectives, however, the pupil will have a large share in determining the areas of life experience which will be explored, and therefore the method and materials which will be used.

The church school will never be very interesting to the pupil until he can feel that certain worthy purposes of his own are being achieved. Often these purposes may appear trifling to the teacher, but he may find in them possibilities for other and perhaps more fundamental objectives being achieved while the pupil is pursuing his own purposes. As the pupil grows more mature, it should become possible for him to set his own purposes of achievement in the church school, more and more clearly, and thus may the greatest educational results be achieved when the objectives of the pupil and the objectives of the teacher are the same. They will then become partners in a common enterprise, the successful consummation of which will give joy both to teacher and pupil.

Defining Objectives

(Continued from page 10)

Creative teaching is causing Christian personality to develop and textbooks may or may not be used, provided they are used as tools and source materials and not as crutches on which to hobble through the task of teaching.

We decided that if teachers were to be wise in setting up objectives no one teacher or department in a local church would set up objectives finally except after consultation with other teachers and departments. The ongoing process in religious education is to be secured only when there is the closest cooperation among teachers. The child is likely to have great chasms in his experience left untouched and a hopeless and boring duplication at other points will result unless the more balanced planning is cared for. Such a cooperation among the leaders in the church will keep teachers from chasing interests which are purely transitory. Thus one of the real dangers of creative teaching is avoided for teachers refuse to allow some special interest of the children or some special trend in teaching to take the place of the development of more fundamental centers of interest.

In defining objectives leaders are interested in the total program of religious education of children and in the way special units which are developed around the special interests of the children fit into this total program and its objectives. Leaders regard their children as persons and their growing personalities as of supreme importance. There will always be times when this concern for persons will change objectives for both the individual pupil and the group. The children's immediate need plus their continuous growth into Christian personalities is a final test of the validity of specific objectives.

Our group decided that in most churches the leaders would be unable thus to define objectives without the help of what they call curriculum engineers, the lesson writers, persons in administrative offices and editors, who make a specialty of studying the total program of Christian education for children. They felt that these persons with their broader outlook and wider experience could keep workers in the local church from becoming provincial in the set-up of their programs. Our conference did not be-

eve that objectives set up by curriculum engineers were be followed slavishly. We recognized that in each case e objectives which they determined were supposed to be nriched, supplemented, and adapted to the peculiar needs the children in each local situation.

After we had decided that the learner, teacher, and curculum engineer with the broader educational experience ould all contribute to the defining of objectives and that e would use these objectives as yardsticks to measure ne effectiveness of our work in developing Christlike ersonalities, we agreed with the writer who said that obctives after they were defined should not be followed avishly but should be constantly subject to adaptation ithin the limitations of the fundamental principles of the hristian philosophy and of the Christian concepts of God.

Minneapolis Takes An Inventory

(Continued from page 24)

Sufficient time has not elapsed since the survey to make ny very definite statements of results, but even while ne study was in progress some results were evident, therefore a few of them can be noted here. While the survey as under way, 20 per cent of the churches being studied sked for someone to return to the school to report and nterpret the information secured regarding that particular chool. In answer to these requests the Federation secured and made available to the schools of the city, eight oaching teachers: five weekday teachers and three capable olunteer workers. Assignments were made to schools sking for help and during a four-months period these ight teachers were in sixteen schools, sometimes spending s long as a month in a school. Ninety-one contacts with eachers and officers were made during that time.

In studying the first eighty completed schedules, the decrease in enrolment between the children's groups and the young people's groups was particularly noted. In 50 per cent of these churches there were no young people's classes at all. In light of this disclosure, a new procedure was decided upon for the young people's work of the Federation. Theretofore the city young people's work had been done through young people's conferences, but it was decided to provide coaching teachers, as well as individuals trained in special phases of young people's work, for young people's departments and societies. Under the new plan, in four months time the Federation had served more young people's groups than in two years previously and coaching teachers and special leaders were soon dated up for three months in advance. Following the example of the Federation, several of the denominations developed a similar coaching plan, thus making possible an exchange of specialists.

Soon after the completed report was made, the Minneapolis Church Federation sponsored a meeting of church school workers of the city at which time the results of the survey were presented. Slides were shown of the tables and diagrams which appear in the report. These were explained and interpreted by a member of the Bureau of Research of the International Council. The report was then referred to a representative committee of the City Federation for study of data and recommendations included in the report. This committee is now formulating, for official adoption, recommendations for a ten-year program for the Federation. The major emphasis being launched at the present time is that of leadership training.

The Rio Convention

(Continued from page 20)

sible to attend such a gathering for a week without becoming conscious of windened horizons, and deepened appreciations of the wealth of religious life that is the common heritage of all who worship and serve the one Lord. Again the strength and morale of South American Evangelical leadership were very markedly impressed upon all. While weak in numbers and influence in contrast with English speaking lands, in quality of devotion and depth of consecration, as well as in work achieved, they are unsurpassed in any nation when all of the factors are evaluated. The gains of the last quadrennium were also worthy of note. An increase of two million in the Sunday school enrolment of the world was recorded. South America led all of the continents in the percentage of increase. A number of new national units were also added bringing the number up to approximately fifty. The magnitude of the unfinished task was also impressive. The gains recorded above certainly gave heart to all, but when one reflects that after two thousand years of Christian history only thirty-five million of the one thousand five hundred million people of the earth are enrolled in the Sunday schools of the world, one turns his face toward home with a sobering sense of the truly colossal task that still remains before the Kingdom shall have come.

Sir Harold MacIntosh of Great Britain was reelected to the presidency of the association. Dean Luther A. Weigle of Yale University was reelected to the chairmanship of the Executive Committee. Dr. Robert M. Hopkins and Dr. James Kelly were reelected Executive Secretaries. It was voted to hold the next convention in Oslo, Norway.

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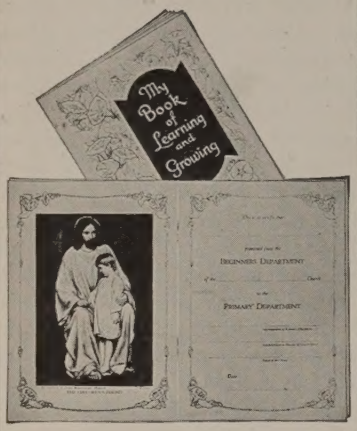

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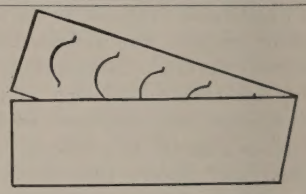

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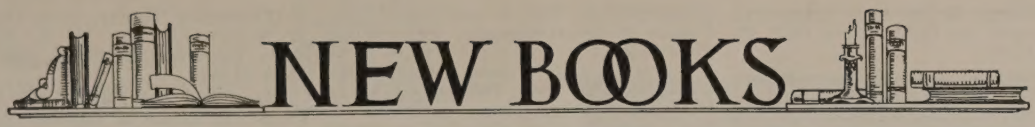

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

Knowing the Bible. By Raymond C. ox. New York, The Macmillan Company, 31. 277 p. Price $1.75.

The author of this book is chaplain of lumbia University. His experience has led n to feel the need for a better understand- of the Bible, and this book is an attempt meet that need. The book is in two rts, the first on the Old Testament, and e second on the New. The author under- es to present his material in such a way to help the student gain a first-hand owledge of the Bible itself.

In Part I, after a chapter on "How the ble Came to Be," and another one on low the Oldest Books Were Written," these o chapters being essentially in harmony th widely accepted views, there follow veral chapters dealing with specific books the Old Testament. In connection with brief discussion regarding each book there e many questions, often with specific refer- ces. The questions are for the purpose of iding the students' study.

The second part of the book deals with e books of the New Testament in the or- r in which they appear in the New Testa- ent. The discussions of the various books e preceded by a chapter on the historical d religious background.

The general reader may find the many uestions somewhat annoying, but the person ho really is interested in making a careful udy of the Bible no doubt will find this ook helpful. From an educational stand- oint the nature of the questions might be nproved, but nevertheless they will serve as ecific guides.

—F. L. K.

The Education of Homemakers for Community Activities. By Willie Mel- noth Bomar. New York, Bureau of Publica- ions, Teachers College, Columbia Univer- ity, 1931. 135 p. Price $1.50.

This is a study of the interests and activi- ies of five hundred homemakers in con- tructive community activities. The persons ooperating in this study lived in five cities, epresentative of various geographical sec- ions of the country. Church activities vere among those studied and some of the nteresting findings include: There is a elatively large amount of participation in hurch activities with all groups; an in- reased amount of education does not make or increased participation in constructive ommunity activities by homemakers; where here is a high percentage of church attend- nce, there is a comparatively low percent- ge of attendance at moving picture shows, n fact, participation in community activi- ies generally, excepting church activities, is elatively low.

—O. M.

Student Self-support at the University of Minnesota. By James G. Umstattd. Minneapolis, The University of Minnesota Press, 1932. 205 p. Price $2.50.

A study of the problems of students who earn a part or all their expenses during their college career, based on questionnaire returns from over five thousand students, and the analysis of scholastic and test records and employment data gathered by the University. An interesting discovery in this investigation was that self-supporting students tend toward increased participation in religious and some other extra-curricular activities.

A History of Christian Thought. By Arthur Cushman McGiffert. New York, Charles Scribner's Sons, 1932. 352 p. Price $3.00.

This, the first of a series of three or more volumes which will comprise the complete history, carries the study from Jesus to the time of Irenaeus. The series will embody the lectures on this subject, given by the widely known and loved professor of church history who was for many years at Union Theological Seminary. Those who are familiar with Dr. McGiffert's many other works in this field will likely agree that no one is better qualified to undertake such a history. This first volume is readable and interesting. The set will doubtless become a standard reference in this field.

—H. C. M.

The Song Book of the Y. W. C. A. Compiled by Imogene B. Ireland and the Music Committee of the National Board of the Young Women's Christian Associations. New York, The Woman's Press, 1926. 157 p. Price $1.50.

This book was prepared in response to a demand from the membership of the Y. W. C. A. for a song book which would put into permanent form the songs which are used and loved by them. A large number of camp and conference songs and many of the old favorite folk and text songs are included, and in addition there are unison and part songs; sacred responses, blessings, etc.; stunt and nonsense songs; songs of greeting; and general Association songs. These include a number which have originated with various groups of girls. Although this is a Y. W. C. A. book, many of its songs are usable in many situations.

Hymnal Handbook for Standard Hymns and Gospel Songs. By Homer A. Rodeheaver. Chicago, The Rodeheaver Company, 1931. 191 p. Price $1.25, postpaid.

This book of stories of hymns, gospel songs, writers, and tunes was prepared, as the title suggests, to accompany *Standard Hymns and Gospel Songs*. For each hymn or song in the book there is at least a brief statement about dates and authors, and in many cases a story about the hymn or its author.

Men and Religion. By Walter S. Ryder. Boston, The Stratford Company, 1932. 183 p. Price $2.00.

A case study of one typical church in a railroad and industrial town. Emphasis was placed upon a program of religious activities for the men of the congregation, and the treatment gives intimate sketches of the ordinary men and their religious interests and activities.

Kagawa. By William Axling. New York, Harper & Brothers, 1932. 202 p. Price $2.00.

This is the first biography of the famous Japanese statesman, social worker, and Christian leader. The author, who is the honorary secretary of the National Christian Council of Japan and executive secretary of the Kingdom of God Movement, has been Kagawa's intimate friend and comrade since Kagawa's first work in the slums.

The author has made as the most significant feature of this book numerous quotations from Kagawa's writings which have not heretofore been translated into English. These, together with his skill in interpreting the life of this leader, make the volume an interesting, stimulating, and challenging one.

—G. D.

The Making of the Christian Mind. By Gaius Glenn Atkins. New York, Richard R. Smith, Inc., 1931. 336 p. Price $1.00.

Never was there a time when the ordinary Christian who wishes to do some intelligent thinking for himself with regard to his religious convictions more needed the assistance this book can give him. In lucid, readable style, free of technicalities and trivialities, the great currents of Christian thought are traced through the centuries. The backgrounds of present-day doctrines and theological differences are made clear. Objectively, reverently, and sympathetically the skillful author leads his readers to re-experience the great epochs in Christian history which have been creative in their influences upon our spiritual heritage.

—H. C. M.

As I See Religion. By Harry Emerson Fosdick. New York, Harper Brothers, 1932. 201 p. Price 2.00.

This is an interpretation of Dr. Fosdick's philosophy of religion. In the author's characteristic way he has presented his material in clear, logical style.

The book is not an attempt to defend his own point of view against that of the extremely conservative wing, but rather a presentation of a religion with a God as over against humanistic trends toward a godless religion.

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Whatever one's attitude toward Dr. Fosdick's theology may be, it will be difficult to fail to recognize that this book will be effective in helping to conserve the religion of many confused persons.

—F. L. K.

Nayka, The Indian Boy. By Johanna R. M. Lyback. New York, The Abingdon Press, 1932. 57 p. Price $1.00.

A group of stories about an Indian boy who lived in Illinois over a hundred years ago. They present interesting incidents against an authentic historical background.

Vitamins from Proverbs. A group of morning meditations for busy women. Arranged by Marie Welles Clapp. Chicago, Wesleyan Service Guild, Methodist Episcopal Church, 1931. 36 p.

More Things to Make. By Charlotte C. Jones. Boston, The Pilgrim Press, 1932. 87 p. Price $1.00.

A very useful book of guidance to children and their leaders in making gifts, costumes, room decorations, party favors, and the like. The material is correlated with the junior graded lessons of the Graded Press, giving detailed instructions for making many of the articles called for in those lessons.

—M. A. J.

The Parables of Jesus. By George A. Buttrick. New York, Richard R. Smith, Inc., 1931. 274 p. Price $1.00.

Get Set! By Wade C. Smith. New York, Fleming H. Revell Company, 1931. 157 p. Price $1.50.

A series of talks to boys selected by the author from his "Say, Fellows" column in *The Sunday School Times*. Each talk is built about some everyday fact or article and carries with it a moral or religious theme.

The Discovery of God. By James H. Snowden. New York, The Macmillan Company, 1932. 230 p. Price $2.00.

The Day of Worship. Edited by William Watters Davis. New York, The Macmillan Company, 1932. 164 p. Price $1.00.

Diagnosing To-day. Seven Deadly Sins of Modern Life. By M. S. Rice. New York, The Abingdon Press, 1932. 195 p. Price $1.50.

Plans and Stories for the Nursery Class. By Louise M. Oglevee. Cincinnati, The Standard Publishing Co., 1930. 144 p. Price $1.50.

The Junior Church Manual. For 1930. By Sherwood Gates. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 328 p. Price $2.00.

Adventuring in Peace and Goodwill. By Annie Sills Brooks. Boston, The Pilgrim Press, 1930. 92 p. Price $1.00.

Understanding the Adolescent Girl. By Grace Loucks Elliott. New York, Henry Holt and Company, 1930. 134 p. Price $1.25.

Helpers in God's World. By Clara L. White. Philadelphia, Presbyterian Board of Christian Education, 1930. 207 p. Price $1.75.

O World Invisible. An Anthology of Religious Poetry. By Edward Thompson. New York, E. P. Dutton & Co., Inc., 1932. 136 p. Price $2.50.

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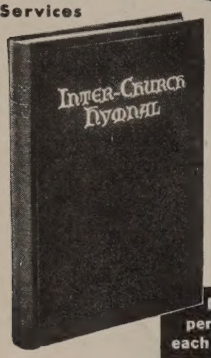

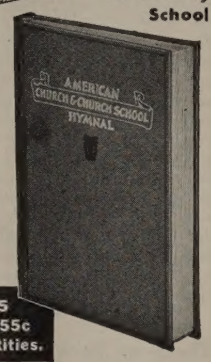

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November Suggestions for the School with Combined Departments

(Continued from page 31)

Not for these, Lord, our deepest thanks are said
As humbly glad, we hail this day serene;
Not for these most, dear Father of our lives,
But for the love that in all things is seen.

We thank thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank thee for the hero souls of old
Who dared wild seas their mission to fulfil.
O, gird our hearts with stalwart faith in good,
Give us new trust in thy providing hand,
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.

—From *It Shall Not Be Again* by Thomas Curtis Clark, published by Richard R. Smith, Inc.

PRAYER: See intermediate program for November 20

November 27

THEME: *"Paying Our Debt"*

HYMNS: See intermediate and senior and young people's services for November 27.

STORY: "Michael's Acquaintances" (see intermediate service for November 27) or

TALK: See senior and young people's suggestions for November 27.

POEMS: See intermediate and senior and young people's programs for November 27 and "To Our Forefathers" by Hamlet, senior and young people's program for November 6 and

"THE SPIRIT OF YOUTH"

Nobly our sires have striven
In their God-given day;
Faithfully have they followed
What light illumed their way.
Now, with new dreams, forgetting
Days that are past and dead,
God grant we may not falter
In the new tasks ahead!

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STATEMENT OF DEDICATION: See senior and young people's service for November 27

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